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CHRONICLE

Policies.—The proposals which the President is to make for the coming year are said to have been outlined for some of the visitors at the White House on New Year's Day. Among them are the appointment of a Tariff Commission; the leasing of coal and oil lands, and the special supervision of the latter. There are also provisions to be made for appeals to the courts over the decisions of the Land Commission. The development of the Alaska coal fields he regards not only as a commercial, but a military measure. He declares himself also in favor of postal subvention, which he declared to be unlike a ship subsidy. The postal subvention merely authorizes the Postmaster-General to pay to steamships running to points south of the equator, the same rate for second-class service as they do elsewhere for first-class service; the intention being that as soon as there is a sufficiency of mail matter to warrant it, first-class rates will be charged. He still adheres to the necessity of fortifying the canal.

The Canal.—On January 1, when the Panama engineers were congratulating themselves on having finished the work of clearing up the earth after the big slide at Cucharracha, more than half a million cubic yards of new earth slipped from the side of the overhanging mountain, and closed up the pioneer draining ditch. The officials announce that there is no way of preventing these slides except by continuing to dig until nothing is left on the mountain to tumble into the canal.

The Law of Libel.—The Panama Libel Suit was decided against the Government on January 3, by the unanimous decision of the Supreme Court, which declared that the federal court had no jurisdiction over the alleged offense, which would "make every government reservation a propagating garden for useless prosecutions."

A New Year's Greeting.—The recognition of Estrada as President of Nicaragua is supposed to be implied in the New Year's greeting sent to him by President Taft. There is little doubt indeed that the influence of the United States Government materially contributed to Estrada's success, and the diplomatic relations which had been broken off thirteen months ago when Zelaya was President have now been resumed. Certain reforms have been announced by Estrada, such as the reduction of import and the abolition of export duties. The reform of the currency, the development of agricultural enterprises, the building of a railroad to the Atlantic, the negotiation of a loan, and economy in government are among the plans which are under contemplation.

Canada.—The Liberal candidate, Mr. Robert, carried the Provisional by-election in St. John, P. Q., by a majority of 663, more than double the majority at the general election. He was opposed by a Nationalist. Liberals see in this an offset for the Drummond-Arthabaska defeat, and a vindication of the naval policy. Others see in it rather a fear of Nationalism beyond the mere naval question, which led many Conservatives to vote for Mr. Robert.—The duties collected at Montreal amounted during the year to \$17,729,000, exceeding the

collections of last year by 2 millions.—The Dominion Railway Commission has declared that the Railway Express Companies are mere agencies of the Railway Companies, that are greatly overcapitalized and that the Railway Companies' profits from them are excessive. It orders a reduction of rates within three months.—St. Joseph's College of the Marist Brothers, at Granby, P. Q., has been burned. Brother Lienten perished in the flames; Brother Daniels leaped from a window and sustained fatal injuries. Both were martyrs to duty, having remained in the burning building to ensure the safety of the pupils. Among these there were no casualties. Fortunately the greater part of them were absent on their Christmas vacation.—Messrs. Fielding and Paterson, Ministers of Finance and Customs, have gone to Washington to resume the Reciprocity negotiations. Sir Alan Aylesworth and Mr. Brodeur, Ministers of Justice and Marine and Fisheries, will meet the representatives of Newfoundland there to agree with the United States authorities on regulations for the Fisheries, according to the Hague award.

Great Britain.—Towards the end of December the police learned that a gang in a Houndsditch house was piercing the wall of a jeweler's shop. A sergeant and two men demanding admittance were shot. The criminals who were clearly Russian Anarchists, some of them Jews, were traced to a house in Stepney, from which another sergeant was shot a few days later. A call for aid brought 1,500 police, a strong detachment of Scots Guards with machine guns, a battery of Field Artillery and a company of Mounted Infantry, with the Home Secretary to use his military training in the direction of operations. The criminals kept up a constant fire; the police and the soldiers did the same and the "Battle of Stepney" lasted six hours, nearly as long as Waterloo. Finally straw was kindled to smoke the men out. It set fire to the house and this brought the Fire Brigade to protect adjoining property. All in the house perished. Some say they were only two. The police claim to have found remains of seven. One is reminded of Pelissier and the Cave of Dahra. Two firemen were killed, a sergeant and two men of the Guards, and two onlookers were wounded. The body of a French Jew, said to have been an informer, has been found on Clapham Common, the cheeks slashed with the letter S. He is thought to have been murdered in revenge. The press and the public clamor for the arming of the police and the expulsion of dangerous aliens. The *Times* dilated on the difference between the foreign criminals who shoot the police, and his British brother who feels as kindly toward them as did Sir Philip Sidney towards his "Fair enemy, France." The words were hardly printed when Charles Fowler, a British burglar, fired four shots at a policeman pursuing him, and when caught put his pistol to his capturer's head. The policeman's life was saved only by the jamming of the revolver. The policemen first killed had a

public funeral, what will be done for those slain at Stepney, is not settled. The public has had a bad attack of hysteria, and is beginning to be ashamed of it, since, notwithstanding the Boer War, it still believed itself immune from "The blind hysteric of the Celt." Meanwhile the world asks: Why a people which boasted of tolerating all kinds of revolutionists so long as they plotted only against continental states and the lives of mere foreign princes, has so suddenly discovered such to be intolerable and to be destroyed with fire and guns—big, little and machine?—Lloyd George answers the Unionists contention that the Nationalists should be ignored in the settlement of the House of Lords question, by saying that on the same principle the 20 Unionists from Ireland should also be ignored, which would give the Liberals from Great Britain a clear majority of 20, independent of the Labor Party.—The plague infection of rats is more serious than was supposed. It has been in Suffolk for at least three years, and the investigation of several human deaths, going back as far as 1906, makes it pretty certain that they were plague cases. Rats caught to-day near Ipswich show an infection of 5 per cent., much above the danger point. The *Times* points out the possibility of London being declared an infected port. This it was that brought San Francisco to its senses.—The London editor of the *Paris Liberator*, Edward Mylius, has been arrested for sedition in publishing an article proclaiming the necessity of revolution.—The Midland Railway Scotch Express was wrecked early in the morning of Christmas Eve near Hawes Junction, in Yorkshire. It caught fire from the ignition of the Pintsch gas escaping from broken reservoirs, and at least 10 persons lost their lives. Some of them certainly were burned to death. It seems that the train carried no tools for such emergencies. Things are managed better in the United States. In such trains axes and other implements are in every carriage in view of the passengers, the lighting is usually electric, and the old wooden carriages are being replaced very quickly by steel ones.—The Bishop of Southwark confirmed, Dec. 22, some 70 converts, lately parishioners of St. Bartholomew's, and of the Annunciation, Brighton.

Ireland.—Mr. John Redmond, M. P., has issued an authoritative pronouncement. Mr. Asquith, he says, has an unequivocal mandate to enact the Parliament Bill, and as soon as possible thereafter a bill granting full self-government to Ireland. A majority of 126 was elected to support these measures, and a majority of 382,000 votes were cast for them. England, "the predominant partner," gave a majority of 127,000 for Home Rule and against the Veto. Even in Ulster, Home Rule had a majority both in votes and in members. Hence there is "no Ulster question"; Ulster has settled it. The charge of religious intolerance was untrue of Irish Catholics now or at any time. Lord Pirrie and other Protestants have said that the only people in Ireland who practise it are Protestant Unionists, where they have the power.

Mr. Redmond appeals to the British democracy for continued support in the completion of Ireland's pacification, urging that her quarrel is not with them, but with an oligarchy of peers, plutocrats and landlords, who, fearing to lose their monopoly of wealth and power, are inciting absurd threats of armed resistance in Ulster as a political device to frighten the British people from granting the settlement, which not only the majority in Ireland, but the majority in Ulster want. Ulster does not monopolize Ireland's wealth, the average income tax assessment being higher per capita in Leinster, and the director and chief owner of the greatest industry in Ulster and the greatest shipbuilding plant in the world, Lord Pirrie, is a pronounced Home Ruler.—A number of letters have appeared in London papers from prominent Irish Protestants, some of them clergymen, protesting against the charge of intolerance against the Catholics of Ireland. It was shown that of offices in the hands of the people Protestants get much more than their share where Catholics control, Catholics much less where Protestants predominate.—A petition has been lodged in the Dublin Four Courts against the return of Mr. Hazelton, M. P., who defeated Mr. Healy in North Louth, on the ground of illegal practices during the election.—The religious celebration of Christmas and New Year's Day in Ireland was observed with more than usual solemnity, and an extraordinary number received Holy Communion. Charitable institutions were visited by the public representatives, as well as by the clergy, and in Dublin Christmas dinner was served to the inmates by priests and prominent laymen, among them the Lord Mayor, Aldermen and members of Parliament. In spite of the numerous charities that are supported by voluntary contributions and collections taken up, especially at Christmas time, in the Dublin churches, a fund which has been opened by the Lord Mayor for the families of the victims in the English colliery disasters, has received generous support.

France.—The school question is still to the fore. Instead of pacification, the worst kind of warfare is being carried on against Catholic education. By a rider inserted in the Budget it is proposed to make not only any withdrawal of children from the schools when objectionable books are used an offense to be punished with fines and imprisonment, but also any influence brought to bear on parents for that purpose. So that besides the heads of families, priests and journalists may have the chance of practically appreciating the freedom that France gives to her citizens. It is noticeable that the author of this Bill, Steeg, is the son of a Protestant minister, and his associates, Doumergue, Faure and Buisson are all Huguenots. Even the radical papers are scandalized and are asking if France has already been turned into a Russian Poland.

The strike which was supposed to be ended has begun in another and more intangible fashion. Instead of rioting the men on the Government roads of the West of

France merely change the tickets on the freight cars with the result that the merchandise of the entire country is irretrievably mixed up, perishable freight like the rest. This method is called a *grève perlé* (a pearl of a strike), or, as we would say here, a peach of a strike. The ominous feature of it all is that the strikers are all government employees. How long will it take for the army to be similarly organized?

While persecuting Catholics in France, Briand's Government is slaughtering Mohammedans in the deserts of Africa. The world would not have known much about it, had not the French troops met a serious reverse. They forced back the natives but lost one of their ablest officers, Lieutenant Colonel Moll. The scene of war is the Soudan, which is so far away from civilization that though the engagement took place on November 9, Paris heard of it only on December 6. The details came later. The news gave fresh impetus to the anti-expansionists, especially when more troops were demanded. But the recently appointed Minister of the Colonies, Morel, is an eloquent man, and he had only to make a speech to have the bill passed. This war has been going on for six years. Its purpose is to give peace and security to that part of Africa. Meantime France itself is in a turmoil.

Belgium.—The cry for the abolition of the House of Lords in England is beginning to be heard in Belgium with regard to the Senate. Thus the *Etoile*, which heretofore prided itself on its constitutional correctness and moderation, has lately declared that "the Senate is merely a decorative body, charged with the duty of rubber-stamping the laws which are rushed through (*bâclées*) by the deputies. The day is not far distant," it adds, "when the Senate will be in our parliamentary organism what the appendix is in the human digestive apparatus. It will not even be exposed to inflammation." The illustration is as coarse as it is full of menace. Commenting on the utterance of the *Etoile*, the *Bien Public* remarks that if there is any reason to complain it is not of the Senate but of the House of Deputies.—It is somewhat of a curious coincidence that just now when Spain is supposed to be breaking with the Pope, that its Minister Plenipotentiary at Brussels according to *La Croix* is to be no less a personage than M. Merry del Val, the brother of the Papal Secretary of State.

Portugal.—The *Official Gazette*, of Lisbon, has published a decree of the Provisional Government by which the three judges who tried and acquitted ex-Premier João Franco are transferred to Goa, Portuguese India. The Minister of Marine, Azevedo Gomez, has ordered the warships at Oporto to proceed to the colonies, ostensibly to preserve order in them. The troops have been reminded of their promise of obedience to the existing government, and have been placed at strategic points. But the greatest peril to the Braga régime seems to be in the

wholesale avowal of allegiance to it by the greatest rogues among the monarchists. Men who plundered the country under Manoel are anxious to continue the process under the aegis of republicanism. "Your's for offis," is their patriotic watchword, as in the days of P. V. Nasby. A proposal that finds favor among the respectable Portuguese is to exclude from office under the new constitution all that held office at any time during the last three years of the monarchy.—The Braga Government has confiscated one whole edition of the *Revista Catholica*, of Vizeu, Portugal, because it contained some extracts from Father Cabral's vindication of his Jesuit colleagues; it has seized all copies that have reached Portugal and has forbidden the circulation of the letter in the Portuguese republic.

Argentina.—The action of the masonic municipal council of Márcos Juárez in levying a tax of two hundred pesos on every corpse taken into a church for religious rites, has been tested before Judge Jorge R. Güell. Tomas Punte, who had been forced to pay the tax for the funeral service over his deceased son, brought suit to recover from the council. The decision was given in his favor, the reasons being that the action of the municipality was in contravention of the constitution of the province and against a decision of the supreme court of La Plata.

Meeting of the German Cabinet.—An important meeting of the responsible Ministry of Prussia took place during the holidays, in which the members of the cabinet discussed freely the topics to be touched upon in the speech from the throne to open the Landtag's next session. This body has been called to meet January 10. Rumors have had it that another effort would be made during the session to push through the Landtag an electoral reform measure. Apparently the rumors are without foundation, since Chancellor von Bethmann-Hollweg affirmed his purpose to introduce no reform bill until the elections of next fall will have determined the complexion of the next Reichstag. He explained that in the probability of no change of party sentiment regarding electoral reform since the futile effort of last summer to pass a satisfactory measure, another attempt in that direction would be but a reawakening of the old prejudices and passions.

Germany as Viewed by German Press.—In the customary review of the year's chronicle published by the newspapers of the Empire there is a common note of congratulation because of the excellent condition of Germany's relations with foreign states. Almost universally there is noted in the review the signal success the government has achieved in preserving international peace and in strengthening the influence of the empire among the nations. General satisfaction is expressed, as well, with the developments of the year 1910 in industrial and trade

relations. A like spirit of content is not shown in reference to domestic politics. Men's minds, it is affirmed, have not yet attained a tranquil poise in the difficult situation induced by the Finance reform act of last year, and the open strife that prevails among the different parties of the commonwealth ever since the fall of the Bülow block, is a source of constant worry to national leaders. For the year 1911 the press forecasts clearly prophesy a time of feverish unrest in domestic politics resulting from the spirited campaign already begun by the various parties in preparing for the elections. As is known a new Reichstag will be chosen late in autumn.

Austrian Emperor's Illness.—On New Year's day a slight attack of the prevailing grip caused the physicians of Emperor Francis Joseph to advise him to absent himself from the customary New Year's festivities in Schönbrunn. The report speedily spread among the people that their beloved monarch was seriously if not dangerously ill, and unwonted excitement ruled in Vienna until later reports quieted their fears. The Emperor was able to follow his usual daily routine in a day or two, and it is said that a few days rest will entirely restore him. The excitement among the people is readily understood as the venerable age of their ruler renders even slight illness dangerous.

Emperor's Heir in Budapest.—The opening sessions of the delegations began in Hungary's capital December 29. For the first time in forty years Emperor Francis Joseph did not personally make the speech from the throne, his physicians fearing that the long journey in winter from Vienna might affect his health. Archduke Francis Ferdinand, heir presumptive, made the speech, this being his first appearance in parliamentary affairs. Although the Archduke's relations with Hungary have been very cool for many years, he had a most cordial reception, even the Hungarian members being delighted at his command of their language. The speech contained nothing of special interest, beyond announcing the necessity of an increase in the Austro-Hungarian fleet, to keep pace with the other powers.

Austria's Ministry.—The inevitable has occurred, but strange to say Bienerth's ministry has resigned not because of the long drawn out troubles due to German-Czech misunderstandings, but because of a suddenly developed difficulty with the Polish members of the Reichsrath. The Premier, Freiherr von Bienerth, was entrusted by the Emperor with the formation of a new cabinet, and all during the holidays he was in conference with the different party leaders. It is expected that the new cabinet will be announced shortly. Mindful of the Emperor's counsel that party spirit and national bickerings be checked, and that the pressing financial needs of Austria be met at once, the leaders are seeking to harmonize their followers in the interests of parliamentary peace.

QUESTIONS OF THE DAY

The White Slave Traffic

The Fourth International Congress for the Prevention of White Slave Traffic, which met in Madrid from October 25 to 30, was in every way an eminent success. The king and queen of Spain took a lively interest in its proceedings. The Infante Don Carlos welcomed the delegates and opened the congress "in the name of His Catholic Majesty." The Infantas Maria Isabella and Maria Delapaz were present at all the sessions. A solemn reception in the royal palace brought the congress to a close. The returning delegates were, without exception, loud in their praises of the cordial hospitality of the Spanish people.

The International Society for the Prevention of the White Slave Traffic was founded in London in 1899. It is composed of the members of the various national committees. The national committees hold conventions annually; International Congresses are held from time to time. The International Conference of Paris (1902), at which representatives of most of the Governments of the world were present, discussed the question of uniform international legislation against the White Slave Traffic, and, although the law suggested at the time has remained nothing but a draught, it has not been without material influence on the penal legislation of a number of States.

The first question discussed by the Madrid Congress related to the proper definition of the term White Slave Traffic. The definition current since the Paris Conference was found to be inadequate, as it laid too much stress on the word international, and covered only the sellers but not the buyers of human wares. The German Committee proposed the following definition: "Whoever enlists, abducts or exports a girl or woman for the gratification of the lusts of others, or delivers her up to professional impurity, shall be punished, etc." A committee appointed to examine this question decided on the addition of the words "for the sake of gain"—"*en but de lucre*,"—and in this form the definition was adopted by the Congress.

The first question naturally led up to the second: What provision do the laws of the various countries make for the punishment of the white slave trafficker? The answer to this question was furnished by the Spanish National Committee. To simplify matters they had collected all the existing laws pertaining to the question and published them in a neat brochure. Although no penal code makes use of the term White Slave Traffic, the fundamental ideas of the Paris Convention are embodied in all the existing penal laws. Still the legislation is far from being uniformly severe or extensive. In almost every country, girls under age are amply protected against the trafficker. The same cannot be any

means be said of adults. In most cases the law espouses their cause only when they have been carried off by force or enlisted by fraud.

Thus the French and the Spanish penal codes draw a sharp line between persons under and over twenty-one; the Italian affords adequate protection only to girls under twelve. The severest laws have, undoubtedly, been enacted in Norway and Denmark (1906). Not only White Slave Traffic properly so called, but panderage of every description is absolutely proscribed. The English (1885), American, German, Austrian and Swiss laws are also more effective than the Spanish and French ones, as they make no distinction between adults and minors. In Switzerland a law is about to be enacted providing for the punishment of all catering for the lusts of others, and trading in persons of the female sex, irrespective of the age of the victims or their consent.

The third question regarded the administrative measures adopted by the various States since the Congress of Paris (1906). The Governments had been requested to adopt measures for the sending home of the exported victims and the strict superintendence and inspection of the employment agencies and the railway and steamship service. The reports presented by the national committees showed that enough had not been done in this respect. Hence the Congress voted a resolution renewing the demand for uniformity in emigration legislation: girls under age should not be allowed to emigrate without the consent of their parents or guardians.

It was furthermore suggested that the registry offices and employment bureaus be placed in the hands of philanthropical organizations, especially when there is question of providing situations for young girls at home or abroad. The dangers of the "Restaurant," the "Café," the "Café Chantant," the "Variété," and places of a like nature, which, under these apparently harmless disguises, are nothing but dens of vice, were also pointed out. Why should not such localities, in which thousands of girls are ruined, and tens of thousands of young men lose their health, and not a few their means of subsistence and their honor, be simply prohibited by law as public nuisances? the *Berliner Tageblatt* asks very pertinently. The suggestion certainly merits consideration. If acted upon an important market for the sale of his goods would be closed to the White Slave trafficker.

As its predecessors of London, Frankfort and Paris, the Madrid Congress insisted on the necessity of active cooperation between the national committees of the International Society for the Prevention of White Slave Traffic and the various Girls' Protection Societies, Catholic, Protestant and Jewish.

The question of founding national committees in those countries which are still without them was next discussed. Facts and figures showed that the countries in which the nefarious traffic flourished most—Hungary, Galicia, Bosnia, Bulgaria, Servia and Roumania—were still without organizations for its prevention. Social and

economic conditions in these countries make it comparatively easy for the trafficker to do a thriving business. The Austrian Committee was able to show that a change for the better was setting in, but a great deal still remains to be remedied, especially in regard to the education of girls.

In this connection it will no doubt be of interest to hear what a prominent Jewish journal has to say about the rôle of the Israelite in the White Slave Traffic. In the course of an article on the Madrid Congress the *Allgem. Zeitung des Judentums* (Nov. 11) remarks:

"In several trials, which caused a very unpleasant sensation, Jews appeared in the prisoner's dock as traffickers in girls. They were in every case Russian or Austrian subjects. What is sadder still is the fact that the number of Jewish names mentioned in connection with recent trials in Austria and Germany is remarkably large. Unfortunately there are no statistics of the number of girls daily or annually bought and sold. The number, however, is appallingly large, for all the houses appropriated to the purposes of prostitution recruit, replenish and exchange their inmates with the aid of the White Slave Traffic. But there are statistics of the traffickers in girls, and they are largely made up of Jewish names, and these statistics are considered correct not only by those to whom the facts they reveal are matter for rejoicing.

"The Jews are especially active in South America and the East; and very many of the girls bartered are Jewesses. The names of about a hundred notorious traffickers are known; from sixty to seventy per cent. of these are Jews, for the most part Galician or Russian Jews. Of the thousands of houses of ill-fame in every corner of the globe the majority of those in South America, Poland, the East, are in the hands of Jews. . ."

But to return to the Congress. The sixth question: Which are the sources of the White Slave Traffic? called forth long and earnest discussion. All agreed that the public houses of ill-fame were the chief cause of the barbarous traffic, and that, if there were no brothels, there would be no White Slave Traffic worth speaking of. There is a constant demand in these quarters which must be met, and is met by the trade. "Therefore," says a resolution adopted by the Congress, "these houses must be suppressed."

History informs us that St. Louis of France and Maria Theresa of Austria were "abolitionists," but that their success in stamping out vice did not correspond to their efforts. It seems the means they used were inadequate. At any rate, health statistics show to evidence that never before were the ravages of the foul disease contracted in the dens of shame so widespread as they are to-day, and that social, if not moral, considerations will force our legislators to interfere. Napoleon I inaugurated the system of police control (*réglementation*). But even where it is strictly carried out this system has diminished neither the number of prostitutes nor the spread of disease, for the simple reason that only a very small percentage of those carrying on the filthy business can be "controlled."

At the next international congress, which is to meet in

London, the question of abolition versus police control will be thoroughly discussed. For this purpose the National Committees and the Girls' Protection Societies have been requested to collect all the data possible.

GEORGE METLAKE.

The American Commonwealth*

Not to speak of American writers who have brought to the work a personal and patriotic interest and have therefore found it, if not well-nigh impossible, at least very difficult to eliminate feeling and to study the United States and its evolution from a view-point free from bias, not a few foreigners have given much thought to the phenomenon of the mighty republic which has risen in so brief a span in the forest where the savage trailed his foe and the wild beast lay in wait for his prey. A ready pen, a lively imagination, and a less than meagre acquaintance with the principles that underlie our national existence are the only requisites if the writer's great object be to exalt our country above the stars of heaven; they are the only requisites if his object be to condemn our country to universal obloquy, if not contempt. But he who would impartially and dispassionately sit in judgment on the American Commonwealth must unite to the judge's capacity for comparing, weighing and sifting, a knowledge of the principles of government, a more than superficial acquaintance with the concrete facts that affect the application of those general laws, and a mind unwarping by personal interest.

In thus outlining the qualities with which the judge of great civil or political questions should be endowed we have endeavored to sketch the ideal, an ideal which, possibly, may be difficult of attainment, yet the more closely it is kept in view the sounder will be the judge's conclusions. It is now over twenty years since Professor Bryce published the first edition of his "American Commonwealth." That edition, which deserved and received a warm welcome from political economists in particular and from the learned world in general, was repeatedly revised and enlarged by the author as the years passed by and the demand for the work continued. Unfortunately for him, as well as for the reading public, certain individuals, profiting by our loose copyright laws which could not then be invoked for the protection of foreign authors, pounced upon Professor Bryce's monumental work and, using their shears as fancy or expediency suggested, produced mutilated editions which were palmed off on the unsuspecting purchasers. Thus both the distinguished author and the purchasers were defrauded.

Professor Bryce's qualifications for his difficult and delicate undertaking are too well known to call for de-

* "The American Commonwealth." By James Bryce, Author of "The Holy Roman Empire." In Two Volumes. New Edition. Completely Revised Throughout with Additional Chapters. New York: The Macmillan Company.

tailed mention in connection with this latest edition, if indeed, it may with propriety be so styled; for this final revision, the result of further study and more intimate acquaintance, deserves to rank as a new work containing the mature fruit of the author's personal investigations. As Regius Professor of History at Oxford, Professor Bryce devoted himself to the study of the theory of government, thus mastering what the ancients and the moderns had said on the subject. Practical experience he found in the diplomatic service of Great Britain. Perhaps his latest honor is the degree of doctor of laws, which was conferred upon him a few weeks since by the University of Buenos Aires, Argentina. His knowledge of the United States Constitution in action was obtained by extensive journeys on which he visited the greater part of our country. It follows, therefore, that his ultimate conclusions on our civil and political life merit the respectful attention of thoughtful Americans.

The four hundred pages of Part I are concerned with a study of the National Government as presented in the Constitution and as seen in its practical working. It is an old story that the method there laid down for the election of a President is neither copied nor adapted, but is a near approach to originality; yet, as the author remarks, though the framers viewed it with much complacency, it was never reduced to practice, and is now as much a dead letter as if it had never been devised. Our choice of electors who, in their wisdom, are to select a President and a Vice-President, has become simply a choice of men pledged to select certain individuals, whereas the intention of the framers was that the electors should be free and untrammelled in their action. In other words, the President is now chosen by a costly, cumbersome and roundabout popular vote. If we have the reality, why not do away with the clumsy machinery of the electoral college and hold a straightforward popular election? In discussing the qualifications of electors (pp. 41 ff) it might have been mentioned that in the election of 1892, though the three votes of North Dakota were distributed among three candidates, Cleveland, Harrison and Weaver, it was from sentimental reasons that one of the two successful Cleveland electors cast his vote for Harrison. This could hardly be called a betrayal of trust, for Cleveland stood in no need of the vote.

We should have been pleased with a fuller treatment of the disputed election of 1876; for, whatever may be our views of the decision of the High Joint Electoral Commission, it remains true that State officers on the same ticket with the excluded electors were permitted to take their seats.

As Professor Bryce sees the Senate, it is not exactly an assemblage of crownless kings, as the ancient Roman Senate was once styled, nor yet does it wear the air of "listless vacuity and superannuated indolence which the House of Lords presents on all but a few nights;" but

it is "modern, severe, practical, the faces are keen and forcible, as of men who have learned to know the world, and have much to do with it." His estimate of the House of Representatives is not quite so flattering: "In respect of width of view, of capacity for penetrating thought on political problems, representatives are scarcely above the class from which they came, that of second-rate lawyers or farmers, less often merchants or manufacturers."

The Federal courts receive that commendation which their nature and history demand. That their jurisdiction is not so extensive as it ought to be he admits with President Taft, who sees that they should intervene in the case of foreigners with whose countries this Government may have special treaty obligations. He instances the case of the Italians put to death in New Orleans nearly twenty years ago, and he might have mentioned that Scotch braggart, Sandy McLeod, who, away back in 1837, was tried for his life in the State court at Lockport, New York, for his supposed share in destroying the *Caroline*, while the British Government insisted with the Federal authorities for his release and threatened dreadful things if he were not given up forthwith.

Either because he knows little about them or because he is somewhat accustomed to them, the accidental modifications which distinguish the various State Governments from one another do not strongly impress an American; yet this variety in unity receives ample treatment in Part II. Nor is it hard to understand why a foreigner marvels when he sees that what in one State of the Union is unlawful, and even unconstitutional, is permissible or even praiseworthy in another. An appendix to the first volume gives the Articles of Confederation, the Constitution, the Constitution of the Confederate States, the Constitution of Canada, extracts from the Constitution of Oklahoma, and other information on the Lobby, private bills, and so forth.

We frankly confess our preference for Volume II, for it touches upon a large number of what may well be called "burning questions," and gives us the result of the learned professor's study and investigations. It was the fond dream of President James Monroe that political parties owe their existence to inherent defects in the Organic Law of a country, defects which happily were not found in the Constitution of the United States. It was pleasant but only a dream. The Party System claims all of two hundred and forty pages. Beginning with a rather brief sketch of the political parties which have come into existence and flourished or faded away, the author treats of Politicians, Rings and Bosses, Spoils, Corruption, Conventions and Campaigns, and like factors in our political life. That mighty force, Public Opinion, with its influence on our public men, is very thoughtfully considered in the varied phases of its activity and power.

The number of Americans who have no pronounced view on the Negro as a political and social factor, is so

small that it may be ignored. The term "view" is used advisedly, for a temperate discussion of the question for the sake of reaching a safe and sane conclusion is almost sure to precipitate a war of words in which truth is lost to sight in the smoke of battle. Rant and cant are effective deadeners of the sound of strong argument. After a judicious survey of the whole vexed question, Professor Bryce sums up the case of the Negro in three propositions: He will stay in North America; he will stay locally intermixed with the white population; he will stay socially distinct, as an alien element, unabsorbed and unabsorbable. We consider the chapter on the Negro the most important and thought-provoking in the whole work.

Second only to his study of the Negro problem is the author's treatment of Immigration. With sober statement and temperate judgment, well fortified with statistics, he surveys the course of immigration from the earliest days to the present and, peering into the future, strives to picture the United States in 1950, yet he is not sure enough of his ground to formulate a definite forecast. As in the individual, so in the body politic, there is a limit to the power of assimilation. The indications, therefore, are that the influx of Italian and Slavonic millions will in the course of the next half-century effect a modification of the national temper and thought such as the country has not yet known; for they are absorbable into the white population and will not remain an alien element.

In his remarks on Woman Suffrage, Professor Bryce discreetly states the arguments for and against, but avoids any show of zeal for either side of the controversy. In fact, he seems to say of each, "Much may be said in its favor and not a little against it." We gather, however, that he sees no weighty reason for increasing the number of voters.

Thus we would gladly follow him, learning as we go, but rigid limitations permit us to state only the gist of his opinion on our Government: Americans realize that the sovereignty rests in the people; their tendency to restrict the exercise of power by their elected representatives is a good indication that the sovereign people do not fully trust their servants, a conclusion which, we opine, the distinguished jurist would find no occasion to modify, should he, after the lapse of another twenty years, favor the public with another carefully rewritten study of the "American Commonwealth."

H. J. SWIFT, S.J.

The Primary Schools of France

The school question in France is still giving rise to very acrimonious controversies, and we have not yet heard the last of them. The subject has been before the public for thirty-five years, and has called every passion into action.

The Government controls forty thousand primary

schools, commonly known as public schools. The teachers in these institutions are laymen, all appointed by the State and following the official program. Their teaching was hitherto called neutral; that is to say, they avoided all religious doctrines. This neutrality, however, was not inaugurated out of respect or indifference for religion, but from intense hostility to it. For a long time back this hostility has observed some semblance of restraint, but little by little irreligious hatred began to show itself, and many of the teachers habitually treat Catholicity with contempt. Moreover, these public schools make use of manuals written by freethinkers and approved of by the Government, and in this connection, an incident occurred last year in the month of August, whose consequences are just beginning to make themselves felt in their influence on public opinion. In a joint letter, all the bishops of France pointed out to their people some of the fallacies and blasphemies contained in these books, and reminded fathers of families of their duty to protect their children from these assaults on their Faith. The method insisted upon by the bishops was, to withdraw the children from the schools where these condemned books were in use.

This episcopal letter produced three results: It aroused the zeal and courage of Catholics; it angered the Free-thinkers, and it embarrassed the Government. In a large number of communes, the fathers of families protested in a very vigorous fashion against the teachers and the teachings of these objectionable manuals. In some instances the protests were successful; where they failed, the children were withdrawn from the schools.

In retaliation, the teachers brought the matter to court. In different parts of France teachers' associations entered suit against the bishop of the place, with results that were different in different localities. Some bishops were condemned; others were acquitted. Just now the suit against Cardinal Luçon, the Archbishop of Reims, is awaiting decision. It is an appeal from the first sentence in which he was condemned to a fine of five hundred francs. His lawyer in defending the episcopal position explained the purpose of the interference of the bishops. The prelates who signed the pastoral letter simply exercised their rights as citizens and fulfilled the duty of their office. After having re-affirmed the condemnation, which the Church has always pronounced against the principle of neutral schools, they merely discussed the manner in which this neutrality is observed in accordance with existing legislation. Necessarily it was impossible to make such an examination of the question without leaving the domain of the abstract and treating it in the concrete, so as to show its danger. They did not attack any individual, but merely showed in what way many teachers performed their duties. There is not a single word of the letter which can be seriously regarded as an open or veiled attack against the individual morality of the teachers. In a very short time, perhaps before this letter reaches AMERICA, we shall know of the decision of

the Court of Appeals with regard to Cardinal Luçon. Even if the first condemnation is reaffirmed, it is certain that there will be very few cases of this kind brought to court. The Government does not regard them with favor, although, generally speaking, it makes common cause with the teachers.

If in this particular instance it did not sustain them, it was for a very peculiar and altogether political reason. It does not like to see teachers of public schools act in groups, or to take any initiative, especially a collective initiative. Why so? Because these teachers have formed a world of their own, from which the authority of the State is being eliminated. There are 100,000 of these teachers, but it is not so much their number that is giving the Government cause for anxiety, as their revolutionary tendency. The irreligion with which they are permeated and which they have been ordered to inculcate in the children, has had its bad political effect. Not only have they carried their irreligious zeal beyond the limit fixed for them by the Government, but they have gone further, and have got into the habit of setting the example of rebellion against all discipline. So as not to be obliged to reprimand them again and again, their leaders have adopted the course of not appearing to be aware of this condition of mind, but the craze has now reached such a stage, that the teachers are actually setting on foot an anti-militarist and anti-patriotic propaganda. All the flattery and all the promises which have been lavished on them have only resulted in disillusionments and discontent. In brief, the Government is in terror lest these teachers emancipate themselves completely; not only in the matter of teaching, but also politically and socially.

Another complication has supervened, in this matter of the public schools. In certain places, associations of fathers of families have been formed, with the object of watching the character of the teaching imparted by the official instructor. Some of these associations are exclusively Catholic; others admit both Catholics and whosoever desire to have religion respected. This surveillance is causing a great deal of annoyance, both to the teachers and the Government. A great number of complaints have been received, and some attention, at least in appearance, had to be paid to them. The Freethinkers are in favor of suppressing these associations of fathers of families, and are addressing themselves to the task in the following fashion.

According to the laws passed during the long war of secularization, the attendance at schools is obligatory. All children from six to thirteen years are obliged to go to some public or private school. But at the present time you cannot find private schools everywhere. So that when a public school teacher has scandalized his pupils their parents, at least sometimes, keeps them home. Hence the law about obligatory attendance is violated, and the parents are liable to be summoned to court. This is where the Freethinkers think they have a chance

to intimidate effectively both the fathers of families and the clergy.

During the past year there has been an attempt in parliament and elsewhere to frame two laws for the punishment of fathers and mothers of families, ecclesiastics and journalists who, by their example or advice, have contributed to such withdrawals from public schools. Even if passed, however, these measures will have but a very slight effect. They will help the lay schools very little and may produce new complications. For that reason those who are back of the Government movement are working indirectly against what is left of private schools. They have drawn up a scheme to establish a second compulsory education period, viz.: up to the age of eighteen years, and hence propose to have obligatory official teaching in various institutions, but especially in the Patronages and in professional schools. They thus hope that the Catholics will be discouraged from maintaining private schools and will, one day or another, fall under the control of the teaching of the State. Thus while letting liberty of teaching remain in theory, they will in the end do away with it altogether. They hope thus to avoid the odium of sustaining a monopoly, but in this derisive fashion to render liberty of action more and more difficult. They are, however, forgetting that in the first place it is Catholics who have invented and founded these Patronages as well as many of the other enterprises intended for the children after they leave school.

French Catholics know how to fight and the bishops will set the example.

EUGÈNE TAVERNIER,
of the Staff of the *Univers*.

The Great Social Problem

In his excellent chapters of advice to young priests and seminary students the Rev. Michael J. Phelan, S.J., exhorts his readers not to ignore the fact that the two great forces they shall have to reckon with in the immediate future are Agnosticism and Socialism. These two together are even now engaged, under our very eyes, in digging what they confidently assure us is to be the grave of Christianity. "The teaching of the so-called Christian churches," he writes, "has evaporated into a mere theism. Both the Socialist and the Agnostic frankly confess that the demolition of the sects is but a preliminary skirmish: the real battle lies farther afield. The lines of conflict between us and them are daily drawing closer, and it is a question of brief time till we are locked in deadly grip. How are we preparing for this struggle which may yet convulse the world?" ("The Young Priest's Keepsake.") Monism, Modernism, Pragmatism are all but various names for the same religious unbelief; while this in turn is, for the laboring classes, only a stepping-stone laid ready in their way to Socialism; "that problem," as the chief executive of our land has said, "than which we have no greater in the history of the country."

Many of our readers may remember the articles contributed to current literature several years ago by a Princeton professor, Walter A. Wyckoff, who for a long period of months tramped the country as a penniless wage-seeker, engaged in all varieties of occupation, for the purpose of studying more closely the great social and economic question from its best and most obvious vantage ground. After the first eighteen months of experience he thus summed up the religious situation among the army of labor: "We may accept it as indisputably true that the body of wage-workers are outside the Church and completely indifferent to it. In contrast with this fact is the interesting one that the Roman Church has retained its hold upon those of the workers who have come under its influence."

Lord Rosebery's prediction that the politics of the future are the politics of the poor was applied by Professor Wyckoff, as an even less hazardous prophecy, to religion: "The church of the future is the church of the poor." Wisely he warned the members of his own denomination that the atmosphere of social distinction and worldly opulence which so often surrounds the fashionable Protestant churches along the boulevards and avenues of our large cities, is too forbidding to their less fortunate brethren. And certainly, whatever efforts Protestantism may put forth in the interest of the poor, the Catholic Church alone is ever open to receive them as distinctively her own, her walls are built with the pennies of their earnings, her shrines are the monuments of their devotion, her children by the millions are found among their ranks. Indeed so clear is this very claim to divine institution that we often hear it mentioned as a by-word of reproach against her. It is Socialism alone which would dispute with her this inalienable, God-given right of ministration to His poor.

Socialism, too, has its gospel and religion, and they are all of this earth. It has its prophets and apostles and its long martyr-roll whereof it boasts, with Ferrer as its latest saint. But above all it has its promise of a heaven here below, with no fear of any hell in the hereafter. Hell, too, exists; but it is purely of capitalist creation, and it shall pass away together with the Church and State which alone have made it possible. The same spirit who once appeared in the wilderness to Our Lord and unrolled before Him the kingdoms of the world and the glory of them, again repeats his lying promise: "All this will I give to thee, if falling down thou wilt adore me." How hard even for the Catholic to make resistance; but what of those without the fold? On highway and by-way, in shop and home, from countless rostrums and numberless presses is going on a constant and effective apostolate of evil. In a Socialist meeting recently held and presided over by men like Berger, Spargo and Hillquitt, there was passed the resolution of putting forth during the coming year ninety million copies of Socialist literature. Even as we write there lies before us an advertisement that tells more simply than many

words could do the method of their work. It is an offer of fifty Socialist books, thirty-two pages each, and no two alike; fifty Socialist post cards, each with a picture and propaganda matter; a hundred Socialist stickers, to be posted "where some wage-slave may see them to get a new idea into his head"; five hundred Socialist leaflets, assorted, four pages each, "just the thing to scatter"; ten late numbers of the *International Socialist Review*—this entire "Gatling Gun Combination—ammunition enough to rout a whole regiment of capitalist editors and spellbinders" to be sent in return for just *one dollar*. This is but one of many projects put on foot by a little "co-operative publishing house, owned by 2,200 workers." Need we wonder at their success?

It is clear then where the battle must be fought and what its nature is to be. The leaders of Socialism, the high-priests of the new religion of labor, are almost to a man avowedly agnostic or infidel and all most bitterly antagonistic to the Church. Can we hope that the party shall rise above its guides and teachers. The means proposed are in direct opposition to the teachings of the Church and the Gospel, while the consummation promised is an absolute denial of the infallible words of Christ Himself, that the poor we shall always have with us. The Church indeed does not debar the laborer from bettering his conditions to the utmost extent of all the means that lie within the power of man and the law of God. So far she can give her help and blessing, but to do more would be no less ruinous than impious, however tempting the immediate success may appear. Some there always must be who voluntarily or perforce shall bear in their person the closer likeness of Him who was known as the Son of the Carpenter, Himself "the carpenter, the son of Mary," who, "whereas He was rich, for our sake became poor." It is these above all who are dear to the Church of Christ, whom she takes to her heart with the tenderest care, whose interests she guards as her own, for she alone is the mother of the poor.

What gives to Socialism its prestige at the present day is that it has begun to grow respectable. It is no longer the haggard spectre that once it was to frighten children with. The long-haired, wild-eyed agitator, with bombs in all his pockets, as we find him described, has given place to the smooth-faced scholarly author who can perform artistically with far more dangerous explosives. Socialism now numbers in its ranks men of distinction in the most various walks of life, in literature, in art, in science. It is daily taken more and more seriously and rated at its own valuation. The world even wonders whether the last fulfillment of the Christmas promise may not rest with it; for men's hearts have grown carnal and they can not understand the things of the spirit. Yet good and sincere men too are often drawn into its vortex, and these at least may be saved. The great central figure of our German Catholic literature of to-day is a convert from Socialism, as likewise, at an earlier period, was the grand patriarch of our

own Catholic world of letters, Orestes A. Brownson. It may be interesting to recall at the present hour what he held upon this question more than half a century ago.

"No man," he wrote in January, 1849, "who has studied the age can, if he have any tolerable powers of generalization, doubt that the socialistic principles are those now all but universally adopted. They are at the bottom of nearly all hearts, and at work in nearly all minds; and just in proportion as men acquire courage enough to say not only two and two, two and two, but that two and two *make four*, the age rushes to their practical realization—accepts their logical developments, however horrible, however impious. There is an invincible logic in society which pushes it to the realization of the last consequences of its principles." ("Socialism and the Church.") Read in the light of what the world has witnessed since the day that these lines were penned, we feel that there is in them something of prophetic wisdom. It rests with us to see that the full burden of what they imply may not be verified.

Protestantism is helpless and inadequate in the present crisis. Agnosticism and Socialism alike find her yielding or unprepared. Of her pastors some have struck their colors and passed over to the enemy, some are dumb with fear and vaguely look into the future to read the writing on the wall, others with greater courage are waging a brave but undisciplined warfare against powers with which they are not armed to cope. Not so, however, the Catholic Church. It is not with fear and trembling, but with a deep pity that should move to deeds of heroism and self-sacrifice, that we scan the field before us. Thanks under God to the Pontiff who rules over us, we stand united in a solid phalanx which no earthly power shall break. It is true that in their "Evolution of Religion" Agnostic and Socialist vauntingly call upon us to look with them into the yawning depths of the grave they are preparing. We behold them daily at their work, casting up into the light of day, one after another, the remnants of the past religions, and jolting them together upon a common heap, only to make room for the newest tenant. It is the familiar scene from Hamlet without its saving humor; but the sight has no power to strike us with terror, for we know that so the grave of Christianity had been prepared as early as the days of Pilate, and that ever since the world has worked at it anew. Pagan Rome believed the days were numbered when the task should be completed, and Arianism was no less deceived. Meanwhile we can but labor and pray, and for the rest wait patiently to see what measure of success Providence may still allow them until they too, by the divine irony of God's justice, shall be laid away in the grave which they have dug. What still may happen before that time we cannot know. We can be certain of only one thing, that the evils of the future, like those of the past, will react in spite of themselves in ultimate good.

JOSEPH HUSSLEIN, S.J.

CORRESPONDENCE

The Religious Problem in Japan

III.

WHAT IS THE OUTLOOK FOR CHRISTIAN MISSIONS?

Still another proof of the religious character of the Japanese people is brought home to one, who examines the literary output of this strange land—its newspapers, its reviews and magazines and its published books. The *Daily Mail*, published in Yokohama, presents to its readers every month a summary of the articles and discussions touching religion appearing in that interval in the chief magazines and most important newspapers of Japan. The excellent review, *Mélanges japonais*, published by the Catholic missionaries, offers a similar instructive abstract. One who is a constant and regular reader of these reviews will discover little reason to doubt the existence of a religious problem in Japan. Every page will afford evidence of it, every discussion shows how friend and foe alike find interest in the question. The unceasing work of the missionaries; the regular intercourse with America and Europe; the disappearance of the *bushido*, of the old chivalric spirit, that is, that used to be the strongest support of the Japanese State; the decadent morality of the people—all these and kindred facts have caused the religious question to become a burning topic of the day among us. Paganism, be it understood, is still strong in Japan. It realizes, too, the threatening danger which faces it. It has awakened from a long-enduring lethargy and to-day it is busy fortifying its outposts. In this it can and does command valiant aids and helps, since it is an institution deep rooted in the life of the nation, private and public. Because of national pride and impelled by motives springing out of their patriotism, the scholars and great national leaders of Japan are even now seeking to establish safeguards about the old heathen life of the people. There is an outpouring of Buddhist writings to warn these leaders of the weaknesses of the old religion, to point out the means to be used to set aside the dangers and thus to ward off the destruction that seems impending. Monasteries are rapidly working out reforms. I am personally in touch with a celebrated Buddhist convent in which a flourishing seminary has been established for the training of future bonzes. You will be surprised, no doubt, to learn that the "Abbot" of this house travelled through France some years ago to make a special study of the life and manner of training followed in Catholic seminaries. Upon his return hither he imposed the Sulpician "Order of the Day" upon his own seminarists. Yes, believe me, the forces of heathendom are carefully looking over their equipment for the gigantic struggle that will soon be on. And let us not be unmindful of the fact that Paganism here possesses a marked advantage; it is the national religion, whilst everywhere in the land Christianity will be and is proclaimed to be anti-national. Who will triumph in the conflict? We cannot yet say, but we are consoled in the assurance we possess, that the Christian faith has as an inherent quality, the all-conquering strength of truth.

What we missionaries must do is clear. With unremitting energy of labor, through the preaching of the living word of the Gospel, above all, through the use of the mighty and far-reaching power of the press, we must strive to bring home to the Japanese people the truth, the beauty, the reasonableness of the Catholic Faith. In our

efforts to achieve all this we shall toil at a decided disadvantage, that, namely, which arises from the mountain high prejudice prevailing concerning our faith. As I have said above, Catholicity is commonly regarded as anti-national, and its enemies add that its spirit is opposed to progress and to culture. Thank God, the Gospel messengers will find a foil to this prejudice in the sound sense of the people and in the eagerness with which they seek and embrace the truth. Rest assured the doom of Paganism will be sealed once we shall have convinced the people that it has ceased to be a bulwark of the commonwealth as it exists to-day; once we shall have made clear its inability to defend the principles of authority against the inrush of modern free-thought fallacies, and to safeguard morality and love of country as vital elements in the life of the nation. The incomparably greater influence wielded by the Christian religion than that exercised by heathendom in this direction is, I believe, becoming every day clearer to the leaders of the kingdom. One cannot but recognize this when one observes the earnestness with which they have been busying themselves of late attempting to graft Christian ideals into their old pagan system and thus to build up a national religion. The attempt will of course prove fruitless, and its failure will be another help to us in our struggle to win the crown of victory for Christianity.

Our friends in Europe and we missionaries here in the field must, then, be patient; we must give the Japanese time; we must unostentatiously but with an even greater intensity and ardor continue the work of instruction we have begun. I am confident that the harvest will be an unexpectedly full one. When the better instructed among our island people will have once come to recognize the incapacity of the heathen system; when they shall have been taught the reasonableness and truth of the Christian Faith, and its helpfulness in warding off the advancing tide of immorality; when they will have been led to fling away the unfounded prejudices mentioned above, there will surely dawn a day of marvelous success for those who labor to spread the Christian religion. This assurance I draw from the characteristic disposition everywhere evinced in the development of Japan. Once the Japanese accept a thing as necessary, once they have made up their minds to achieve a certain purpose, they tarry not in using the means to attain it, but with speed and thoroughness they execute the plans they have formed. Looking at the work thus far accomplished in the country by the Christian missionaries from this perspective, there is certainly no reason to question the excellence of their efforts. And, I may add, this is the only fair perspective from which to study their labors.

The question is asked: With which of the Christian Churches do the Japanese show greater inclination to ally themselves? Will Japan become eventually a Catholic or a Protestant nation? A categorical answer can scarcely be given now. Final results, naturally, will depend upon the character of the work done in the transition years, and upon the conditions existing when the favorable turn to Christianity shall have come to the people. Naturally, again, that religious body will be readiest to prosecute its mission efforts successfully which has built up strongest auxiliaries among the natives. And looking at present conditions from this angle, the Protestant missions to-day unquestionably have the advantage over our Catholic missions. Protestants, more especially the Protestant mission societies of America, have long appreciated the immense importance of this field of labor. And recognizing existing relations, they have not squandered

their energies in striving for the conversion of individuals. They have sought rather to influence public opinion, to bring Christian ideals home to the people. To this end they have distributed bibles and religious books and tracts; they have utilized the mighty aid of a well-established religious press; they have opened schools, orphanages, charitable institutions of various kinds, and last, but not least, they have organized a strong body of itinerant teachers. Already they have succeeded in training a large force of cultivated and scholarly native catechists and preachers, whose labors in every line of missionary zeal, but especially in that of the press and book publication, are notably effective. All this has been possible, of course, because of the splendid material support they have received from their coreligionists.

JOHANN WEIG, S.V.D.

Belgian Immigration to Canada

Ghent, Dec. 20, 1910.

An important fact in the economic development of Canada, is the tide of immigration which has set into that country, and which, for the last ten years and more shows a constant increase. The total number of immigrants to arrive in Canada from all countries of the world from the 23d of January, 1907, to the 31st of March, 1909, is 1,566,651. This is one of the explanations of the rapid increase of the population of the Dominion.

The Government encourages immigration by a very successful and scientific system of advertising. The share that the Dominion took in our National World's Fair is another instance of the efforts which it has been making in the same direction. As it has done in France, the Canadian Government has established in Belgium an official immigration agency. It is, therefore, not astonishing that Belgium should have taken an important part in the general movement. Consulting the statistics we find that 1,214 Belgians landed in the Dominion during the fiscal year of 1907-1908, as against 1,216 of the previous year.

Should Belgians emigrate to Canada and what are the conditions necessary for success are questions which we propose to examine here. A serious and impartial investigation will not be without some advantage if we recall what exaggerations have been indulged in, both for and against emigration. Some of our compatriots who are too credulous, have permitted themselves to be misled by dithyrambic advertisements, and, instead of money which they thought they could gather in hand-fuls, found on their arrival only misery and want. All their dreams were dispelled. On the other hand many who found themselves in conditions which were calculated to make them succeed, have been halted by the failures which have become notorious, and on that account refused to leave their native country.

When we ask should Belgians emigrate, we propose a question which gives its own answer. No country possesses a population as congested as ours, and we are undoubtedly suffering from it. We must find some outlets for our products and our population.

But, where should they go? This is a great question in which very many considerations enter. Besides the choice of a favorable climate, there is also the choice of a country whose customs are not very different from those of the Fatherland, and where the language and the faith are, as much as possible, identical; for moral

and religious considerations are of primary importance. "When we examine conscientiously these grave questions," says the *Journal de Bruxelles*, "we naturally turn our gaze towards Canada, where, at the present moment, there are some Belgian colonists. Thus, in Manitoba we find them scattered here and there in the neighborhood of Winnipeg; and on the banks of the Red River, notably at Saint Leon, Oakland, Grand Clairière and Saint Alphonsus. Many of our compatriots also are to be found in the region northwest of Edmonton, chiefly at Saint Albert, Ray, Villeneuve, Saint Emile and Morinville. They are the oldest of the immigrants, some having arrived ten or fifteen years ago. The new immigrants mostly direct their steps towards the northeast in the district of Saint Pol de Metis. The Belgians who inhabit this district number about nine hundred. However, in default of official statistics this number is only approximate. In the City of Edmonton there are about 150, so that Belgians who emigrate can find in the plains of the west, over and above certain elements of material success, a healthy climate, a virginal and marvelously fertile soil, and two precious links with those around them—their own race and their own faith.

The Belgian colonists are mostly farmers, and naturally devote themselves to the cultivation of the soil near the great industrial centres. All generally succeed in entering into possession of favorable situations, and being particularly noted for their ability in agriculture and the care which they bring to their work, they have secured a sort of monopoly in this respect. The chief difficulty was, that they had not in the beginning sufficient financial backing. On this account it is proper that some advice should be given to our compatriots who are looking forward to possible emigration. We cannot do better than reproduce an extract of the report of M. Kettles, our Consul-General to Ottawa.

"Immigrants," he says, "ought to understand that they cannot come to a foreign country without possessing some money to provide against accidents which might meet them at the start. They ought to know that Canada-west, more than Canada-east and some parts of Manitoba (where the French language still prevails), is an English-speaking country, and it is, therefore, necessary to have at least some elementary notions of the English language, though of course it would be better to be able to use it currently in conversation. We cannot insist too much that immigrants should consist of two classes—farmers for the country, and mechanics for the cities. Moreover, the farmers should never establish themselves immediately on the land without having, as a preparation, studied the customs of the country, the method of cultivation, etc. The best way to do that is to hire out with a farmer. Thus, they will have the three-fold advantage of being sure of their support, of saving and increasing their little capital, and of learning a great deal without emptying their purse. If the immigrant is a farmer and has not enough capital either to rent a little farm or to establish himself on a homestead, he ought to endeavor immediately to get work as a farm laborer. If he succeeds in saving a little money, he can put in a claim for a homestead and work on his own account. By the word homestead is understood, a concession of one hundred and sixty acres of arable land, granted in the territories of Manitoba, Saskatchewan, Alberta and British Columbia. It is obtained by a payment of ten dollars or about fifty francs. A citizen of any country can obtain one of these homesteads, but he does not acquire full proprietorship until he has been

naturalized as a British subject. He can take out his papers after three years of residence."

From personal information given by a Belgian immigrant who returned to this country we find that, in order to acquire a homestead it is necessary to have cultivated in the space of three years, twenty hectares enclosed with stakes or roots, and to have thirty head of cattle. The number of homesteads taken by Belgians during the nine months previous to the 31st of March, 1907, amounted in all to fifty-seven. We may end this account by quoting the words of Mr. Emile Tibbaut, a member of the House of Representatives, who spoke at the International Congress of Mons, which was held for the purpose of studying the subject of economical expansion. He said: "Canada, whose agricultural territory the nations of the world are now hastening to occupy, is going to double its amount of arable territory and pasturage by the establishment of a new trans-Canadian railway. Belgium has not sufficiently put itself in contact with this powerful movement for the development of the country. In its great industries and in the matter of transportation, Belgium has boldly gone beyond its own frontiers and has decided to compete wherever it finds an opportunity. She should also decide to act in the matter of agricultural industries."

B. P. G.

The results of the first year of free trade with the Philippines indicate that the opening of our market to Philippine sugar and tobacco has been no menace to home industries. In the fiscal year 1909-'10, imports from America doubled in value, and exports to America increased 80 per cent. During the same twelve months the Church extended her organization by the erection of four new dioceses and an apostolic prefecture. The new dioceses are those of Zamboanga, Tuguegarao, Lipa and the Islands of Samar and Leyte. The apostolic prefecture was established for the island of Pelawan. The Right Rev. John B. MacGinley, D.D., became Bishop of Nueva Caceres; the Right Rev. Juan Gororda, D.D., Bishop of Cebu, successor to the lamented Bishop Hendrick; the Right Rev. Mgr. Pablo Singzon, Bishop of Samar and Leyte; the Right Rev. Mgr. Petrelli, D.D., Bishop of Lipa; the Right Rev. Maurice P. Foley, D.D., Bishop of Tuguegarao. The Rev. Charles Warren Currier, of Baltimore, was named Bishop of Lamboanga, but declined the appointment. Men and means are sadly needed to provide for the spiritual needs of the millions of Catholics in our new possessions. In the diocese of Jaro sixty parishes are without any priest whatsoever. Entire districts with a population of hundreds of thousands have been without a single priest since the revolution in 1898.

The fortification of Flushing and of the western Scheldt which is now being considered in the Dutch Parliament, is causing comment, as its purpose is not yet divined. If only the sea coast is fortified it looks, according to the *Times*, as if the movement were against England and in favor of Germany; especially as such forts will close up the Scheldt and thus prevent the English from helping Belgium which it is bound by treaty to protect. The view of the *Times* is accepted by several Belgian papers. On the other hand it is rumored that the project will be dropped. On December 23 a deputy spoke in that sense, and the Government made no protest. Against this is the declaration that the project will be discussed by the Dutch Parliament in January.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 14, 1911

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Newspaper History

Nobody acquainted with the *New York Times* could have expected it to refrain from a fling at the Catholic Church and the religious orders while discussing Spanish and Portuguese affairs in a review of the past year. One of our readers, however, is amazed at a reviewer who states as imperturbably as if he were enunciating an axiom, that the policies and wars of Emperor Charles V and of Philip II of Spain were "dictated by Church interest and Church influence." Such amazement is the sign of a simplicity always ready to ask, where liberal journalists read history, and to remark that even Macaulay's school boy could correct their assertions. Experience refrains from expostulation, knowing the method of the war on religion. Against the Church the world is inclined to accept anything, no matter how false. If an untrue statement be repeated again and again, it will come to pass current as history. Charles and Philip were Catholics. They could not in conscience ignore the Church. But the chief determinant of their policies and their wars was, as any one who cares to know could find out, the rivalry of France.

"Monks and friars and other religious have been the ruin of the Peninsula." This is another fact in the commonplace book of antichristian history; and, of course, the *New York Times* used it. It has been printed so often, that one who dared to deny it must meet the pitying smiles of the superior beings who spend their time in complimenting one another as historians, and are seldom mentioned in the newspapers and periodicals without the title, scholar, or the epithet, scholarly. Yet it is utterly false. The decay of Spain and Portugal began when absolutism, the invention of Protestantism, was introduced there and corrupted the old Christian society. The Kingdoms of the Peninsula once were great. Their sovereigns were not the puppets of England or France, nor the creatures of godless secret societies.

They stood erect and had to be reckoned with by Europe; and their greatness was founded on religion, and its agents were the religious orders. The American people cannot have forgotten utterly the great Columbian year when the names of La Rabida and its friar who opened for Columbus his way to the new world, were in every mouth. The great colonial empires of the two nations took their form from the monks and the friars who protected, converted and civilized the native population. Central and South America have their own distinctive culture and civilization which the secret societies have labored long to corrupt, and they owe it to the monk and the friar. One who gets his history from the public press or from "scholarly writers," must believe the Portuguese to have been moral, political and social barbarians before Pombal, and the Spaniards before Aranda.

Not unrelated to this matter of newspaper history is the episode of Prince Max of Saxony of which we have heard a great deal lately. He got into serious difficulties to the great delight of the Press: he got out of them honorably to its great chagrin. When he was working in the London slums and all were praising him, no newspaper writer ever hinted that he was connected in any way with the Society of Jesus. When it seemed for a moment that he might possibly be going astray, the Press assured us that he was a Jesuit. The Prince is not a Jesuit, and this fact is easy of verification. Why did the newspapers neglect to do so? An answer would throw a good deal of light on newspaper methods in history.

"Ulster Will Fight"

We read this in certain English papers. It is not an absolute assertion and its complement is, "rather than submit to the Irish parliament Nationalists demand and the British Cabinet seems prepared to grant." And the aforesaid papers give at least a tacit approval to Ulster's threat or rather to the threat of a certain party in Ulster which presumes to identify itself with the province in which Nationalists hold half the parliamentary representation. It appears then that what has always been held a high crime if committed in Leinster, Munster and Connaught becomes, when transferred to Ulster, a virtue in the eyes of such newspapers and those Englishmen whose views they represent. They will answer, of course, that should any or all of the other three provinces fight, it would be for a bad cause, the disruption of the Empire: the men of Ulster will fight for a good cause, its preservation. This is, however, a mere subterfuge. There is nothing intrinsically wrong in the union of the kingdoms, neither is there anything intrinsically wrong in home rule. One man may object to the former, another to the latter; and each may use lawful means to promote what he prefers. But to take up arms against the constituted government is rarely lawful. Authority must be clearly in the wrong before it can be disobeyed or resisted. If parliament passes a Home Ru'e Bill and the

King signs it, then what was before neither right nor wrong in itself, will become right because legitimately ordered, and every good subject in Ulster or elsewhere, will be obliged to submit.

No one believes that Ulster will really fight. Threatened men live long, and Ulster has often threatened. But it is good to take occasion, even from vaporings, to present sound ethics.

Forty Years of Service

Forty years ago the great Centre Party was organized in Germany. On December 13, 1870, the representatives chosen by the Catholic people to represent them in the Prussian House of Parliament came together and agreed upon a plan of action to be followed to meet the dangers facing their church in the stormy stress then threatening. The capabilities of the new organization for helpful efficiency in the wider sphere of imperial politics practically made this meeting the initial step in the building of the splendid body which, since those days, has proved a magnificent tower of defence in the Reichstag to safeguard those rights whenever endangered. It is a pity that the Catholics of Germany failed to mark the day by worthy commemorative exercises. What a splendid history might have been rehearsed during its celebration! If reports be accurate the Centre party will be called upon to show its best strength in the elections next year, in order to wrest victory from the strong combinations of Socialists and Liberals now eagerly making ready to meet it in the battle of ballots. The story of the forty years' enduring successes of the party could not be recounted without renewing the recollection of the grievous dangers that now and then threaten its life-principle, its unshakable unity. And what better incentive can its followers look for to-day to assure new triumphs in next year's gigantic struggle, than the memory of what they have achieved in other days when they faced the enemy with unswerving and unbroken front? Speaking to this same purpose the *Kölnische Volkszeitung* recalls the warning of Windhorst, the Grand Old Man of the party: "If defeat ever comes to our party, it will be because we have been abandoned by our friends, not because we have been overcome by our enemies." The thought underlying the words should be reason sufficient to call for a nation-wide memorial of the birthday of the Centre party in Germany.

Darius Green

Some tasks are not as easy as they seem. Flying through the air will serve as an example. How simple the flight of the bird and how easy apparently to imitate. Yet the fate of Darius Green and his flying machine has, in a few months, befallen thirty of the most accomplished bird-men. So too a wonderful plan was proposed in Brooklyn the other day for establishing a Catholic daily

newspaper—with all the real news of the daily press. According to the statement given currency it will publish general news, cable news, marine, financial, political and social news, the same as other papers, with proper views of morals, religion, education, the Catholic Church, right reading, plays, etc.—the same to be printed in German, Italian, Polish, etc. How magnificent! Every one who read the announcement felt instinctively that the last word had been said. And it was so transcendently simple! Why hadn't somebody thought of that before? The next day we took up the weekly publication *Rome* and in its issue of December 17 read the following, which we commend to the perusal of our Brooklyn enthusiasts:—

"Rome has a population of 600,000; its Catholic population, as described by the people themselves, is ninety-five per cent. of that figure; its only two morning papers (most of the papers are issued in the evening in Italy) are rampantly and virulently anti-clerical. It was determined a few months ago to start a popular paper free from this poisonous influence; only 8,000 guaranteed subscribers for the first year were necessary to put the plan into effect; the parochial committees made an attempt to realize this aim; and the plan has been abandoned for lack of support. Such," adds *Rome*, "is the brief but painful story of the latest effort to galvanize something like life into a city which is happily free from cholera but which is literally full of 'sleeping sickness.'"

"The Wrong Road"

"The march of events creates apprehensions among the most optimistic and gives a chill to those who, under any form of government, desire the salvation of the country. . . . The men at the head of the government live in an exclusive dependence upon the secret societies of the capital, and by these societies or for them has the action of the government been directed. . . . Thus a small minority at Lisbon tyrannically imposes its will upon the softness and cowardliness of the country which thus becomes the victim of the worst of all dictatorships, the irresponsible dictatorship of the masonic lodges. Speaking a few days ago of these bulwarks of disorder and dechristianization, the Socialist Guesde said: 'The Socialist Party lost twenty years in combating the black Jesuits, thereby abandoning to the advantage of the Judeo-masonic fraternity, the struggle against capital; the red Jesuits [the Freemasons] are still more dangerous than the black ones; they must be unmasked and expelled from the Socialist Party unless we wish to commit political suicide.' The Provisional Government should have tried to approach the national conscience and obtain its support, not by favors, which would be an indignity, but by deeds that could command its approval and sympathy. Nothing like it has been done. . . . If the Government does not change its attitude and orientation, does not get on the right road, it will

jeopard the Republican rule and, what is incomparably worse, the country itself."

Thus *A Palavra* of Oporto, Portugal, comments editorially on the feats and follies of the Braga administration. On the same page, under the glaring headline, *Que faz o governo para manter a ordem?* (What does the Government do to keep order?) it describes an attack by a mob on the seminary of Guarda for the purpose of "liberating the imprisoned seminarians." The attack took place on Sunday, 11th of December last, at mid-day. A crowd composed of some students from the public lyceum and an assorted lot of street loungers and idlers hammered on the doors of the seminary and demanded admittance, saying they had been called by the seminarians to release them from their involuntary confinement. The door opened and the crowd entered the courtyard where all the seminarians assembled. These affirmed that they had made no request to be rescued from the seminary, that they were there of their own free will, and that the crowd should respect the rights of liberty and leave them in peace. The knights errant then withdrew, after scribbling on walls, "Down with the Seminarians," an odd phrase indeed, considering the alleged reason for their unceremonious visit. As soon as the house was cleared, the seminarians organized an impromptu *musical* in honor of their superiors and professors; but the sounds of melody, instead of producing on the Guarda mob the effect that they had in the olden time on Saul, brought it back with a fresh demand for the liberation of the seminarians, which was emphasized by breaking windows and destroying other property.

It may be remarked that the central offices of the city government were in a building next to the seminary, but no policeman or other official of any kind had been visibly present during the first visit of the mob. At last, the civil governor (mayor) appeared and entreated the crowd to disperse, which they invited him to do, and stood their ground. He then turned to the vice-rector of the seminary, Father Mendes Santos and said: "Since the crowd insists, the seminarians must come out or I shall have recourse to force and put them out." And the red and green flag of the republic wilted in the shadow of Portuguese might. Again the eighty-five seminarians heard from the vice-rector that each and all were free to go. Then two dozen of them, "for the sake," they said, "of clearing the seminary of the mob," went out into the street, where they were surrounded by a noisy and hilarious throng that escorted them to the lyceum. A grand meeting was organized at once and ardent eulogies of liberty (of the Portuguese variety) hurtled through the air. One of the most uproariously applauded speakers was the civil governor! Manifestly, he knows which side of his bread has quince preserves on it.

After the tempestuous meeting, the new-found friends of the seminarians tried to prevail upon them to spend the afternoon and evening in their company; but to the

disgust of the "liberators," they all returned straight to the seminary.

Well does Dr. Leite d'Amorim call such actions of the officials of the Provisional Government the road to anarchy; well does he urge them to take counsel with themselves and prevent scenes which discredit the country abroad.

NEW YEAR'S AT THE WHITE HOUSE

These holidays spoil one. Here was the New Year, 1911, the legal holiday, January 2, finding me asleep at nine in the morning after all the good resolutions of the day before. With such a bad start, a late breakfast and the newspaper announcement of the President's willingness to shake hands with his fellow-citizens, my orthodox plans for the day were obliterated entirely.

Six years in Washington and I had not yet attended one New Year's reception at the White House. In fact the only occasion on which I had received a presidential handshake was 'way back in Detroit, when Mr. Cleveland did the honors in the Cadillac Hotel, then just newly opened. That was a rainy, muddy, autumn night. To-day was a rainy, muddy, winter day. Then I lost my overshoes in the mud; to-day I did not, for the good reason that I wore none.

By car to the Treasury Building, thence by foot to its next door neighbor, the Executive Mansion, just as white from its frequent coats of paint as when officially called the White House in Col. Roosevelt's time. Spectators were already peering through the open iron fence at the carriages and automobiles conveying the Supreme Court Justices, the diplomats and the prominent officials; but more satisfactory to the onlooker was the sight of the brilliantly uniformed Army and Navy officers, plainly seen as they went back to the State, War and Navy Building to the west of the White House. Passing around that immense structure I enjoyed a view of the White Lot, the Washington Monument, the Potomac Flats, the Corcoran Art Gallery, all softened in outline by a heavy fog. The new Pan-American building, that marvel of Spanish classic taste, all white marble without and tropical verdure within, was entirely hidden by the mist. How restful to the eye was this group of historic structures, new and old, in their misty robe! Too often they are seen by visitors only in the glare of a torrid summer sun. To-day was no time for such reflections—the line of citizens was forming, the plain everyday citizens whose votes place one of their number as Monarch for four years of that White House, for there at least he is Monarch, as is every man of his own household. There he can invite all or none at his pleasure. To-day he invites all. Those who are within reach of Washington can partake of the invitation each New Year's Day. This is a part of White House custom, and may it ever remain so.

Falling in line, we soon are admitted within the White House grounds, there to wait while tardy Senators and Representatives rush in ahead, and while members of the devoted Grand Army file by, slowly, but with their true military step, even though shoulders are bent and disease is racing with time to call them to a halt. Then the younger Spanish War Veterans pass in to hail their Chief. Another move forward, the citizens, the everyday citizens, are within the Mansion. Then comes in the gate another batch of time-worn and war-scarred veterans, with here and there a brave wife keeping step, perhaps her first trip to Washington since she went there to see her husband mustered out in '65.

Onward again the citizens, men and women of all sorts, races and colors, all ages, inside the White House at last, stared at by policemen, stirred up by music, for a moment con-

fused. Here is need for watchful guards, for we remember the sad handshake given by the good and great McKinley to his assassin, and are glad that loyal police are unwinking in their duty now. At the door is a friend, a handsome son of Erin, whose eyes twinkle with ready wit and whose friendly spirit is contagious. But to-day, looking straight at me, the clear eye is unmoved to all but duty to the people's President. His is the first pair of eyes to silently search from head to foot all who enter.

The Marine Band fills both sides of the vestibule, amid palms, and in their scarlet coats enliven the eye as well as the ear. The well-known leader, Santelmann, is a familiar figure gracing this as he graces many another festive occasion in Washington.

Two short sized officials stare at our hands. I unconsciously hold out for inspection a gold-headed umbrella, a week old and not yet lost. Another room, and a rich voice calls out, "Hello, Senator, I'm glad to see you! I'm interested in the doings in your part of the country." A Senator of sturdy dimensions and strong profile was in line with the plain folk, a tardy arrival, and while I was speculating as to just what part of the country he was from, I found myself in the hands of the President and being hailed with a fervent "Happy New Year!" Just a moment to admire the well-built form and the clear, beaming, benignant, firm face of President Taft, and then a sweet smile, graciousness itself, and a kindly hand-clasp from a dear little woman, who was bravely extending the same Happy New Year greetings to her husband's guests—and then into another room to realize that my knees were trembling. It so happened that Mr. and Mrs. Taft had been the first ones to extend me verbally those greetings, and I was very happy accordingly. May the year which will usher in their silver wedding be indeed a happy one for them!

M. PELLEN.

MEMORIAL TO FATHER JOGUES

Under the auspices of the New York State Historical Association a meeting was held at the Gainsborough Studios, West Fifty-ninth street, this city, on January 11, to further the movement inaugurated by the Society to perpetuate the French name of Lake George (Lac du St. Sacrement) and to erect a public memorial there to the martyr Father Isaac Jogues, S.J. The project has grown out of a discussion during the annual meeting of the Society last October, at which regret was expressed at the neglect of New York to mark with some public memorial an appreciation of the heroic story of her first Christian missionary. This annual meeting of the Historical Society in October took the form of a three days' trip by boat to a number of historic places on Lake Champlain, during which in addition to the usual business of the organization, several papers on historical topics were read by members. As the outcome of the proposal to honor the memory of Father Jogues, the president of the Society appointed this special committee to take up the matter formally and report a plan of action to the Society: W. Max Reid, chairman, Amsterdam, N. Y.; Mrs. Harry W. Watrous, New York; David Williams, New York; Rev. T. J. Campbell, S.J., New York; George P. Knapp, New York. This committee held its first meeting on January 11.

Mrs. H. W. Watrous, who is so well known in New York art circles, is one of the most enthusiastic advocates of the memorial, which it is proposed shall be erected on some island in Lake George. Several plans are to be suggested for the consideration of the committee, and the one that seems to meet with the most favor is that of a bronze tablet or bust set in some rocky niche on one of the islands. Roger's Rock, an island near Baldwin, and Waltonia Island are two of the suggested sites. There is a small island in the lake now called Jogues Island, but this is not considered an acceptable site. The committee will consider all the favorable aspects of each loca-

tion, and the most practical application to it of the means at their disposal. Already several generous subscriptions to the fund for the erection of the memorial have been received.

The New York State Historical Society has a large and influential membership all over the State. Its officers are: Hon. James A. Roberts, president, New York; Hon. Grenville M. Ingalsbe, first vice-president, Hudson Falls; Sherman Williams, Ph.D., second vice-president, Glen Falls; Dr. William O. Stillman, third vice-president, Albany; Mr. James A. Holden, treasurer, Glens Falls; Mr. Frederick B. Richards, secretary, Glens Falls; Dr. William A. E. Cummings, assistant secretary, Ticonderoga. Trustees: Hon. De Alva S. Alexander, Buffalo; Hon. T. Astley Atkins, Yonkers; Rev. John H. Brandow, A.M., Albany; Hon. Charles F. Cantine, Kingston; Dr. William A. E. Cummings, Ticonderoga; Andrew S. Draper, LL.D., Albany; Mr. Morris Patterson Ferris, New York; Thomas E. Finegan, A.M., Albany; Mr. Francis W. Halsey, New York; Miss Mary H. Haldane, Cold Spring; George K. Hawkins, D.Sc., Plattsburg; Mr. James A. Holden, Glens Falls; Hon. Grenville M. Ingalsbe, Hudson Falls; Rev. Joseph E. King, D.D., Fort Edward; Hon. Irvin W. Near, Hornell; Hon. Victor H. Paltsits, Albany; Jacques W. Redway, F.R.G.S., Mt. Vernon; Mr. Frederick B. Richards, Glens Falls; Hon. James A. Roberts, New York; Rev. Everett R. Sawyer, D.D., Hudson Falls; Hon. Frank H. Severance, Buffalo; Dr. William O. Stillman, Albany; Gen. Henry E. Tremain, New York; Mr. William Wait, Kinderhook; Sherman Williams, Ph.D., Glens Falls.

A movement, therefore, to honor the memory of the Martyr Father Jogues, under the auspices of such a representative organization, must surely result in a most satisfactory outcome.

LITERATURE

Lord Chatham: His Early Life and Connections. By LORD ROSEBERY. New York: Harper & Brothers. Net, \$3.00.

Let it not be imagined that Lord Rosebery's most recent volume is a complete life-story of the greatest War Minister that ever guarded the destinies of England. As the secondary title, "His Early Life and Connections," suggests, the narrative carries us no further than the first assumption of the Seals as Secretary of State under the Duke of Devonshire in 1756. Despite, therefore, the fact that his earldom had not by that time been conferred, the advantage of a fixed designation for one whose career was so far-reaching will hardly be questioned. Octavian and Augustus, Pelham and Newcastle, Wellesley and Wellington, Chatham and Pitt, are often confusing synonyms for the unwary reader of history. Besides, we need to differentiate him from his hardly less famous son, whose biography Lord Rosebery has recently added to our shelves.

In addition to being the vehicle for the publication of much new historical matter, hitherto inaccessible but having a very direct bearing on Chatham and his time, the book presents us with the matured reflections of a statesman writing of a statesman. Both are sprung from that fine race of governing families who have so zealously guarded the traditions of national policy and family prestige; both have held the same high confidence of their respective sovereigns, and both have fought the long-drawn battle of political opposition with the full force of their great oratorical gifts. But the task has been no easy one; how many a would-be biographer has foundered on the delicate adjustment of praise and blame to be bestowed upon his subject. The judgment of a man's contemporaries has to be viewed in the perspective of history. Party feeling, exceptionally high and well balanced in the eighteenth century, must be sifted with an expert's hand before we can hope to arrive at the elements of truth:

Dextrum Scylla latus, lævum implacata Charybdis.

But Lord Rosebery has steered his course with skill. Side by side with Pitt's youthful failings and political blunders, is the

evident appreciation of the difficulties which beset him in the period of his parliamentary apprenticeship.

To many the most interesting and illuminating part of the material now before us will be the series of letters written by Pitt to his favorite sister Ann. From underneath the courtliness and pomp, which rings so strangely in the modern ear, there is a flow of impassioned warmth of feeling quite refreshing to one who knows him only in his later letters. Of course the explanation is obvious. A closed letter in those days often became an open secret in the course of its transmission through the Post Office; and Pitt knew only too well that though he might speak with freedom to his sister as to his travels and his gout, he could not deal with men and matters in writing to the Grenvilles without his communications being overhauled by the myrmidons of the ever-watchful Newcastle.

But for any student of political history the book has a far higher interest. The jobbery, which in those days did duty for party politics, is stamped indelibly on the mind by the first reading. This man—very often this woman—demands a peerage as the price of intrigue, and then seeks for a lucrative corner in the Payoffice; a third will vacate the Cabinet for a trifle of £7,000 a year. And yet this was the governing body of the Empire, presumably engaged in directing the country through the intricacies of the Austrian Succession wars, the Jacobite intrigues with France and the tornado which was about to burst on the New England Colonies. No wonder that Pitt could rise in his place in the House of Commons and denounce in fiery rhetoric such strangling of the nation for the greed of their rulers. We read with awe of his plain-spoken criticism of George II's Hanoverian propensities, of the royal pockets stuffed with treaties and promises of subsidy, which an obedient House was asked to ratify every time the King returned from a sojourn on the Continent.

Still, when all is said, King George is an object of pity rather than of reproach. With little taste for England and its ways, its language foreign to him, its political life an unravelled mystery, small wonder that, as one Ambassador at St. James remarked, "his Majesty rather considers England as a temporary possession, to be made the most of while it lasts, than as a perpetual inheritance." Hanover was all in all to him, and he regarded the English national funds as a heaven-sent means of averting invasion which hourly threatened to overwhelm his beloved electorate.

With such sketches of Pitt's "connections" Lord Rosebery's volume is replete. The portrait of the idle and dissolute Frederick, Prince of Wales, defying his father from his influential court at Leicester House is equally well drawn. There was no love lost in that family at least. The father refused to speak to his son, and regarded all as his personal enemies who consorted with him, Pitt, therefore, amongst the number. The Queen, his mother, openly declared that she longed for them to come and tell her that he was dead!

Newcastle—the obsequious, power-grabbing, shuffling brother of Henry Pelham—seems to live again in these fascinating pages. On the death of his brother, when the King reluctantly made him Prime Minister, we feel both ashamed and amused at the jobbery by which he sought to secure his position. The House of Commons could be trusted to vote according to his bidding, for did not two-thirds of them owe their seats to his favor? Still the House needed a leader, or, as it was then more truthfully called, a "manager." Fox would not take the place without the right of patronage, and at last Sir Thomas Robinson was selected, a compliant, dull, inexperienced man as ever spoke in St. Stephen's. Newcastle has performed the seemingly impossible; he had found a Secretary of State with abilities inferior to his own. Equally lucid is the treatment of Cartaret, Bubb Doddington and Sir Robert Walpole. Of the last named the author finely says, after mentioning his unrecorded grave in Houghton Church:

"For a century and a half unconscious hobnails have ground the nameless stones above him, while mediocrities in marble throng our public haunts. His monument, unvoted, unsubscribed, but supreme, was the void left by his death, the helpless bewilderment of king and government, and the unwilling homage and retraction offered by his foes, the twenty years of peace and plenty represented by his name."

But amid all this we must not lose sight of the one central figure, tall, thin and delicate, wasted by gout—that gout which it may be said without fear of extravagance was part of English history, so often had Parliamentary and Imperial affairs to bide their time in the temporary disablement of the great administrator. Still, it would seem to us that in his final verdict Lord Rosebery had omitted a not-unimportant factor in the making of his hero's greatness. The final chapter is a *résumé* of Pitt's achievements at the moment when he was stepping into the place of supreme command in England. Rightly, we think, the author condones political tergiversations and unwarranted attacks on Walpole and Cartaret as the indiscretions of youth; but he also seems to attribute the position he attained to "the barren gift of eloquence." It is therefore with all deference to the judgment of the statesman-author that we venture to think that the secret lies somewhat deeper. Indeed it is difficult to believe that debating skill, even his unequalled eloquence, could have drawn the eyes of England upon him as the only man to save the country from defeat and dishonor. "I am sure that I can save my country," said Pitt in a letter to a friend, "and no one else can." We would gladly have heard more from Lord Rosebery of his industry and rigid self-control whereby he learned the art of government as well as of eloquence, and still more that of commanding himself. Pitt had in truth mastered with extraordinary ease the constitutional and administrative problems of the day, and as Charles Butler says of him:

"Every hearer was impressed with the conviction that there was something in him even finer than his words, and that the man was infinitely greater than the orator."

In spite of Lord Rosebery's declaration that the second period of Chatham's life can never be written, we trust that the author will reconsider his verdict and that in due course "Chatham, His Later Life and Political Greatness" will be put before the literary world.

EDWARD KING, S.J.

A Minister's Marriage. By AUSTIN ROCK. New York: Benziger Bros.

The author takes the Non-Conformists for his target, and draws a mighty bow. The story is well written, and by no means dull. The Reverend Mr. Bagnall, the old Non-Conformist minister, is sympathetically and skilfully drawn, but the heroine is a goose. She is a good woman; but a good woman, if she be without common sense, is more dangerous than a bad woman with common sense. Lucy is her name. She marries Royston Brooker, the young minister, not because she loves him, but because she is not strong enough to refuse. After her wedding it occurs to her that she ought to explain how it all happened to a former lover to whom she had never been in any sense plighted. Nothing but a clandestine interview will do her. This silly interview is the beginning of all her woes. She drives her husband to desperation by her sighings and gloom; then, to make matters worse, begins a secret correspondence with her former lover. She can never have done with explaining. To carry on this correspondence, she confides the entire matter to her married sister, who kindly consents to act as her post-mistress. All this she does with perfect purity of intention. If she were really trying to regain her former lover, there would be method in her folly; but she was not. She simply had to keep on explaining and writing till something was bound to occur. A greater fool than she then steps into the limelight—Mrs. Plummer, Lucy's sister. To her had Lucy confided her

secret troubles. Mrs. Plummer was her only confidante. After a number of these letters have been exchanged, Mrs. Plummer feels qualms of conscience. She settles the matter in a manner as simple as it is silly. She tells her husband, and orders him, good easy man, to warn Lucy's husband. And warn him he does in the worst possible way. The result is that the minister dies in a fit of jealous rage, and the foolish Lucy marries her former lover. Also, she becomes a Catholic; so does Mrs. Plummer, and silliness is justified of her children. Besides Lucy, Amelia Selby is a veritable Minerva.

John Winterbourne's Family. By ALICE BROWN. Boston and New York: Houghton, Mifflin & Co.

"Yes! in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone."

Inpregnated with the spirit and sense of this quatrain must the author have been when she wrote "John Winterbourne's Family." It is an interesting character study—all the characters, or nearly all, being alike in this that there seems to be no end of echoing straits between each. They can't understand one another. John Winterbourne can't understand his wife; nor can she understand him. The nearer they get, the farther they are from each other. Their adopted child, Celia, can't understand even herself. She is so veneered with convention, that she doesn't know herself personally almost to the end of the chapter. Her sister Bess can't be understood by Mrs. Winterbourne or Celia. Celia's lover and, in the last chapters, husband has not the least idea of the true Celia. Seldom in fiction or in real life have so many mortals at such close range been so effectually "enisled." They are all at cross purposes. Nevertheless the character study is far beyond the average—Bess being a particularly lovable creation. How they all came to understand one another at last and to talk intelligently across the echoing straits is delightfully if not convincingly set forth. The style for the most part is good; although Miss Brown, without laboring to be brief, permits her sentences an occasional dash into obscurity.

FRANCIS J. FINN, S.J.

Within the Soul: Helps in the Spiritual Life. A book of little essays. By the Rev. MICHAEL J. WATSON, S.J. Melbourne: William P. Linehan.

This volume from the Southern Seas is a collection of some four score papers by the editor of the *Australian Messenger*. Though the author treats in a conventional way of well-worn themes, his brevity and earnestness will often hold his readers and make them better. "Every man and His Castle," the opening essay, gives the keynote of the book, which is a plea for the life of the spirit. The "modern worship of material success" and the age's "censure of spiritual ideas unless they can justify their existence by tangible results," call forth from Father Watson zealous protests. He laments with Crawford that "men shrink from suffering now as their fathers shrank from dishonor," and warns us that just as we must work with the hands and gain sustenance, or we die physically, and we must work with the mind or we die intellectually, we must likewise work to cultivate the soul, or else we shall incur the penalty of spiritual death. Many of the author's observations, however, are commonplace and his quotations jejune. Then, too, when we read in an essay on "Anniversaries," that if a man were discovered on the Fourth of July "in New York or Boston, taking advantage of that time of pleasant leisure to mend his roof, he would find a few revolver bullets hopping playfully about the tiles to remind him that the day should not be desecrated by work," we cannot help suspecting that the essayist's knowledge of Americans' habits is a little inaccurate. For we have of late become so tolerant here of many things, that even in Boston, to say

nothing of New York and other towns further west, unpatriotic citizens, provided they do so quietly, may repair a leaking roof, even on Independence Day, without provoking from their mild-mannered neighbors, so much as a single pistol shot, let alone a fusillade.

W. D., S.J.

A Reader's Guide to Irish Fiction. By STEPHEN J. BROWN, S.J. London, New York: Longmans, Green and Co.

This is a book which really "fills a long felt want." Ireland at various periods, but especially of late, figures largely in fiction, which in spirit and trend, as well as in quality, is more than ordinarily variant. Irish, Anglo-Irish, English and Americans, pro-Irish and anti-Irish, have all tried their hand at making the Irishman the vehicle of their animus, with the result that the selecting of a truly Irish story is no easy matter. Even Catholic publishers and booksellers often put on their lists books which, had they an inkling of their contents, they would never have accepted; and they exclude others of real value, thus frequently misleading librarians, pastors, heads of educational institutions and individuals when selecting books for libraries, gifts, prizes or personal use. A book called "Donovan" was sent last Christmas to a gentleman of that name, and "Myself," by an authoress whose husband has an Irish name, was presented to a lady of the same cognomen. When donors and donees ascertained the unsuitableness of the volumes the situation was awkward.

"A Reader's Guide" removes such difficulties in regard to Irish fiction. Professor Krans' "Irish Life in Irish Fiction," though very useful, embraces only 1782-1850, and his "History in Fiction" gives but twelve pages to Ireland. "The Cabinet of Irish Literature," edited by T. P. O'Connor and Katherine Tynan, and "Irish Literature," edited by Justin McCarthy, aim rather at giving selections from the best, an object they do not always attain, than at exhausting the subject. Father Brown's purpose is to give an estimate of every book of fiction that deals with Ireland, no matter what the nationality of the author or the value or animus of his work, so that the intending purchaser will be able to select what he wants and reject what he deems objectionable.

Terseness, thoroughness and just discrimination characterize the volume. Only those who have ventured into literary criticism can rightly appraise the achievement of setting down in 212 pages the gist of over 500 books with an adequate appreciation of each. Pro-Irish and anti-Irish, Catholic and anti-Catholic, partisan and impartial, good, bad and indifferent, are all set down as such, with size, price, pages, publisher, the class and period dealt with, the number and date of editions and the kind of reader appealed to. Historical and semi-historical novels are divided according to period, the rest according to matter, e. g.: Gaelic Epic and Romance, folk and fairy tales and legends, stories of children, schools, peasantry, middle classes, gentry, town, country, Irish-Americans, humor, satire, political and social problems, clerical life, etc. Appended are biographical and literary notes on the principal authors, a summary of collections of Irish Literature and a full alphabetical index. The only error we noticed is ascribing "Mr. Dooley's" Archey Road to New York; whereat Chicagoans and perhaps New Yorkers might take umbrage. Among the omissions is Rosa Mulholland's masterpiece, "The Wild Birds of Killeevy."

The long list contains a surprisingly large number of high-class stories, but many also unreal and defective by writers who knew nothing of the language and traditions of their characters. We hope with the author that his Guide will stimulate future writers of Irish fiction to steep themselves in the language of the Gael, so that they may know his mind at any period, and write from his outlook. We also hope the author or other competent students will prepare a Guide to Catholic fiction and to every department of Catholic literature on a similar plan. This would prove a great help and stimulus to the Catholic public.

M. K.

BOOKS RECEIVED

- The Book of Knowledge. The Children's Encyclopedia. Editors-in-Chief: Arthur Mee, Holland Thompson, Ph.D. Introduction by John H. Finley, LL.D. Vols. 5, 6, 7, 8. New York: The Grolier Society.
- History of Dogmas. By J. Tixeront. Translated from the Fifth Edition by H. L. B. Vol 1: The Antiquene Theology. St. Louis: B. Herder. Net \$1.50.
- The Groundwork of Christian Perfection. By the Rev. Patrick Ryan. New York: Benziger Bros. Net 70 cents.
- Character Glimpses of the Most Reverend William Henry Elder, D.D., Second Archbishop of Cincinnati. With Epigraph of His Eminence James Cardinal Gibbons. Preface by Most Reverend Henry Moeller, D.D. New York: Frederick Pustet & Co.
- Saint Francis and Poverty. By Father Cuthbert, O.S.F.C. New York: Benziger Brothers. Net 49 cents.
- Mementoes of the English Martyrs and Confessors for Every Day in the Year. By Henry Sebastian Bowden. New York: Benziger Brothers. Net 45 cents.
- A Priest and His Boys. From the French. By Alice Dease. New York: Benziger Brothers. Net 75 cents.
- A Brief History of the Catholic Church in the United States. Compiled for Use in Catholic Schools. By the Sisters of Notre Dame, Namur. New York: Schwartz, Kerwin & Fauss. Price 36 cents.
- The Narrative of the Eucharistic Congress, Montreal, from September 7th to 11th, 1910. Montreal: The Tribune Press. Net 75 cents.

Verse:

- The Unfading Light. By Caroline Davenport Swan. Boston: Sherman, French & Co. Net \$1.25.
- Little Rhymes for Little Folks. By P. J. Coleman. Somerset, O.: The Rosary Press. Net 50 cents.

Pamphlets:

- Vain Repetitions. By Cardinal Newman. From the Rambler, Vol. IV. No. XXI: September, 1855. St. Louis: B. Herder. Net 10 cents.
- The St. Louis University Bulletin for December, 1910. The Mechanical Theory of Electromagnetism. By Henry J. De Laak, S.J. St. Louis: St. Louis University.

PULPIT, PRESS AND PLATFORM

In his sermon on New Year's Day in St. Patrick's Cathedral, New York, Archbishop Farley, reviewing the events of the past year, dwelt specially on the great accomplishment of the paying off of the \$850,000 debt on the Cathedral, and the unprecedented gathering of representative churchmen at its consecration. Continuing, he said in part:

"Who but God can measure or weigh or count the influence for His greater glory of such an event in the future? . . . From every part of the civilized world have come to us warm congratulations and fervent prayers for the continued prosperity of the Church in America. Men who through weakness and wavering faith had drifted away were made to look up to the old Church of their childhood again, and be proud where they were prone to be ashamed of that glorious faith. Even those not of the fold joined and were amongst the most kind in their sympathy. Verily that celebration told of the unfading vitality of the grand old Church 'oft doomed to death but fated ne'er to die.' It was an answer that rung round the world in the ears of the enemies of the Church elsewhere, in the midst of their

attempts on her very existence, and gave a response with no uncertain voice to the question so often put by her enemies, 'Is Christianity a failure?'

"Coming immediately after the great Eucharistic Congress, where the God of the Altar was glorified in open day by a million adoring hearts, our celebration was an acceptable crown placed on the brow of the Spouse of Christ. And here, Beloved Brethren, let us bear in mind for our comfort that the work to which we refer and have dwelt upon this morning has brought much needed consolation to the heart of our beloved Holy Father, bowed down, as he is, by years and sorely pressed by the sorrows which his Divine Master foretold would ever be the portion of His Church. . . . But when it pleases God to permit the enemies of the Church to prevail in one place, she is sure to gain, not only in numbers, but especially in intensity and loyalty of faith in another country. Thus in this continent she has won back and is winning back to the fold more than she has lost in the old world—a fact admitted by those least disposed to favor her. . . .

"Thanks be to God, dearly Beloved Brethren, that the spread of the faith just referred to is perhaps most marked in our own diocese. Year after year, and especially during the year just ended, new evidences of the active faith of our people arise on every side. Our population is growing rapidly and the growth is largely Catholic. It is a growth from without through immigration and numerous conversions, and from within by natural increase untainted by modern vice. This constant increase calls for a corresponding provision for the spread of religion, education and charity. Hence the demand grows, every year more urgent for priests, churches, schools, hospitals and other homes of Christian charity, and during the past year the progress along these lines has been as remarkable as it is consoling.

"Although we have during the year 1910 lost only nine diocesan priests by death, while in other years our list of deaths among the clergy has gone up to fifteen, we have found it necessary to ordain and call upon the services of some thirty additional clergy, while nine new churches and eight new schools have been erected. As all know, this growth depends for its nourishment on a zealous, learned and pious priesthood. We have in this diocese nearly one thousand priests, all engaged in founding and fostering these works of religion, education and charity, and it is the joy of our life to feel that no more efficient or zealous body of clergy may be found in the Church. But all this vast service

depends upon one other and most important institution of the diocese—the seminary.

"The ecclesiastical seminary is the nursery, the garden where the seeds of all that is good and useful in the souls of the young levites are sown. St. Joseph's Seminary at Dunwoodie, that glorious monument of my illustrious predecessor, and no more fitting memorial of a bishop, has one hundred and seventy students of philosophy and theology, which, year after year, sends forth some twenty-five young priests, to take the place of those who have been called to their reward, and to reenforce the hands of those who are still at the Altar. As I have already said, the demands are increasing, so that I hope ere long to be able to ordain forty priests each year, for the service of the Church in our midst.

"In order to accomplish this we have, besides this greater seminary at Dunwoodie, our Preparatory Seminary where boys of tender years and tender piety are trained in a six years' course for entrance into Dunwoodie. This Preparatory Seminary, opened during the first year of our administration and known as Cathedral College, now numbers two hundred and thirty-six students, an increase of eighty over the preceding year. Is not this increase much to be thankful for to-day?

"These two institutions are the great hope of the future of religion; they are the greatest consolation we have, for vocations to the sacred priesthood are the fairest fruits of the faith of Jesus Christ. They are a proof that in the families of these youths the influence of religion, of goodness and godliness reigns supreme.

. . . . Brethren, let it be your greatest joy and happiness to feel that you have done something during your lives to fill the ranks of the sacred priesthood, by your holy example in your homes, not given to worldliness, not teaching your young children that the world and wealth and society are everything, but that there is something else to live and to die for; that the figure of this world passes away, and that nothing availeth a man if he suffer the loss of his own soul. Pray earnestly to the Lord of the harvest to send laborers into the vineyard, and when you perceive in any of your children a leaning towards the service of the Altar, foster and cherish that vital spark tenderly, that it may become a consuming fire for the glory of God.

"Of the Religious, Brothers and Sisters, our great aids in all this work, it is needless to say that their work, done silently and successfully and almost gratuitously, is a great part of the blessings for which we are deeply grateful to-day. Only on the books of God can a true record be found of their saving influence

on the souls of the seventy-five thousand children committed to their care in our Catholic schools, besides the twenty-five thousand in orphanages, foundling homes, institutions for other neglected little ones; in our hospitals for the care and cure of all the ills of human nature, in our homes for the aged and for incurable sufferers from consumption and cancer, all of which show a marked increase during the past year."

EDUCATION

The Catholics of France are awake to the duties laid upon them because of the anti-religious trend of educational legislation in their country, and they are loyally gathering their forces to meet the situation. The difficulties which face the Catholic bishops in their efforts to secure trained teachers for the free religious schools being opened by them all over the country have been freely discussed in the synods and Catholic congresses held during the past year. Notably helpful were suggestions made in the diocesan assembly of Paris. In the Gironde a numerous body, headed by Deputy Ballande, have begun a practical work to assist in overcoming the deficiency. They have established a society in Bordeaux, whose purpose it is to collect funds to pay the expenses of young Catholics desirous of consecrating themselves to the teaching profession in religious schools while they are pursuing the academic courses necessary to obtain required teaching certificates and literary degrees. A patronage committee has been formed as well, to forward advanced training for Catholic teachers under the supervision of the Church authorities.

Catholic students, who mean to follow a technical course after the completion of their preliminary work, will have another school ready to satisfy their wishes at the beginning of the next fall term. Loyola University, of Chicago, will open its Engineering Department in September, 1911, with courses in civil, electrical, chemical and mechanical engineering. The system to be followed in the new school is one that has proved its worth in successful schools in Cincinnati, Pittsburgh and Milwaukee. A student matriculating in the Loyola School of Engineering will devote his entire time during nine months to theoretical work, which will, however, include field and laboratory exercises. He will spend the remaining three months of the year as an employee in some shop, or with some surveying or construction party, where he will be able to observe the application of the theories mastered in the class-

room. Leading practicing engineers of the country have come to recognize the fact that more can be gained in a real shop than in one conducted by a university. This combination of school and factory, of theory and practice, has given in late years most satisfactory results. No institution, even with the most ample resources, can hope to equip, maintain and operate a shop that will take the place of a manufacturing plant conducted on business principles.

The Loyola school will be under the direction of men who have had the advantages of thorough technical training and wide experience, and who will devote their entire time to teaching and supervising the work of the students. In point of completeness and equipment the new engineering building, which is a gift of the late Michael Cudahy to the University, will possess all the best features of the latest engineering schools. The Catholics of Chicago are to be congratulated on the acquisition of this new department of the Jesuit foundation in their city, in which their sons will find, in a school conducted under Christian influences, the same advantages that are offered in the old and well-endowed technical colleges.

Lack of religious training in the high schools of this country is declared by the Rev. F. G. Hall, a prominent Protestant minister of Chicago, to explain the serious falling off in the number of candidates for the ministry remarked in recent years. His contention is based on the old argument that religious instruction cannot be safely overlooked during the years of youthful development. The Rev. Mr. Hall says: "The pupil passes through the adolescent stage without any Christian influence in school, which must result in a drop in moral stamina and interest in religion. In former times we had the academy where the pastor continued in personal touch with the young man. Now we have the high school, where there is a lack of personal guidance at a time when there is apt to be especially a slump in the moral qualities of the youth."

The Illinois State Teachers' Association, whilst in session during the Christmas holidays, voted to call upon the State Legislature for the enactment of a law restoring the two-mill tax for State support of public schools provided for in the general school law of 1855, which would yield annually about \$4,400,000. In lieu of this amount the General Assembly since 1873 has provided an annual lump sum of \$1,000,000. This legislation, if passed, will add a tidy sum to the already immense sums controlled by

public school authorities from other sources. Of course the petition of the Teachers' Association will be heeded by the legislature; nine-tenths of the newspapers of the State will favor the measure, because it will fill their columns and it will be money in the pockets of their editors to have their columns filled with stuff which caters to an apparently popular demand. Meantime what have we Catholics, what have all of those among us who recognize the need of religious instruction as an essential feature of school training to say to this plea in the matter urged by a leading Chicago newspaper? "It is on the public school we must depend to give the mass of the people that modicum of useful knowledge without which sane, honest, popular government would be impossible. Our domestic institutions rest on the assumption that there will be an intelligent electorate. The common school system was founded that we might be assured of it."

* * *

What preparations are we making against the day when the whole question of the common school system—of its unparalleled expense, of the seeming injustice its tax burden imposes upon those who from reasons of conscience refuse to share its advantages, shall have come to be a burning topic among us? That day's advent is dreaded by many thoughtful men, because our countrymen are not prepared to deal with it wisely and dispassionately, nor to do justice to our arguments and motives. Are we preparing to defend our position in the school controversy? Intelligent preparation for a worthy exposition of our position implies a knowledge of its merits as viewed by the parent, citizen, Christian, taxpayer, lawyer, judge, legislator; the bibliography of the school question must be opened up, facts and figures must be furnished, lines of argument outlined, sources of information given. This cannot be done all at once and perfectly, but it can and should be done gradually, that we may be fully ready when need shall call for its presentation.

Mother Eutropia of the Sisters of Charity of Nazareth, Kentucky, announces that the Holy See has granted these Sisters the approval of the Constitutions of their congregation. This branch of the Sisters of Charity was founded at Nazareth in 1812 and now numbers more than 800 members, who have 14,000 children under their care in the schools and institutions they conduct in the Dioceses of Baltimore, Boston, Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond.

SOCIOLOGY

The *Survey* advertises a book entitled "Wider Use of the School Plant," by Clarence Arthur Perry, of which the prospectus lays down these two undeniable propositions: "Public money pays for the schoolhouse," and "The community owns the schoolhouse." One might suppose that this conclusion would be drawn: "No private association, however worthy, may usurp the rights of the community and public authority by attempting to use the schoolhouses for its own purposes or by dictating the way in which they should be used." But nothing is further from the author's mind. He puts forward another proposition, undeniable also but purely abstract: "The schoolhouse can be used for a surprising number and variety of gatherings. It can . . . bring back to the taxpayers a rich return in recreation, education and good citizenship," and goes on to tell us that he has been commissioned by "The Department of Child Hygiene of the Russell Sage Foundation" to bring the capabilities of the schoolhouse out of the region of abstract possibility into that of concrete fact.

What right has a Department of the Russell Sage Foundation to meddle with the affair? Suppose Mr. Smith should proclaim that he had been commissioned by a Free Trade society to do the same; and Mr. Jones, that he was sent by a Tariff League; and Miss Brown, that the Woman's Suffrage Society had authorized her to take a hand; and Mrs. Robinson, that she had been accredited by the W. C. T. U., and Mr. Murphy, that the Church Extension Society had ordered him to see that schoolhouse potentialities were developed to the utmost. Howells says something to this effect, that in America one has only to put on a peaked cap and a badge to be able to knock people about to his heart's content, and the people will submit as a matter of course. These great "Foundations" are putting on the cap and badge with a vengeance; and the knocking about is beginning, which may become an intolerable tyranny.

While we admire the zeal of Mr. Carnegie and others for peace, we must, as Christians, recognize that universal peace is at present as great a fad as the elixir of life or the philosopher's stone. The world is not to-day in the condition for it. The abolition of war is to be the result of the submission of the world to Christ, as Isaiah tells us, and of the coming of all nations to His Church with one consent to learn His ways and walk in His paths, something they are very

far from just at present. As, on account of our sins, war is inevitable, we must bear in mind that it is not an unmixed evil. It has the effect of strengthening authority; and society, growing more and more lawless every day, can afford to buy this good at a heavy price. It tends to extinguish civil discord; and an honest war in defence of country or the nation's right, is infinitely preferable to revolutions destructive of the rights of the individual and of society, and to the almost ceaseless internecine warfare between class and class. But most of all must one remember that war is one of God's chastisements. He permits it in order to bring the nations from their pride back to Him.

BENEFACTIONS OF 1910.

The year 1910, like its immediate predecessor, was one of extraordinary beneficence, the total donations and bequests by Americans for public purposes exceeding \$142,000,000. Of this amount \$98,000,000 represents gifts and \$44,000,000 bequests. These sums were distributed as follows: To charities of various kinds, \$56,000,000; to educational institutions, over \$61,000,000; to religious institutions, nearly \$13,000,000, and to art museums and public improvements, about \$10,000,000. The amount given to libraries shows a notable decrease. Among the distributors of these benefactions women hold a conspicuous place. During the year they gave nearly \$9,000,000 to charities; \$6,500,000 to schools and colleges; \$3,000,000 to museums, and \$2,500,000 to religious institutions. The largest amounts were donated, of course, by Mr. Andrew Carnegie and Mr. John D. Rockefeller.

The New York *Tribune's* list gives the following bequests and donations by Catholics: (1) Various donors to Santa Clara College, \$200,000; (2) Michael Cudahy, Chicago, to Loyola University, \$130,000; (3) Various donors to St. Patrick's Cathedral, New York, \$500,000; (4) Michael Corr, Philadelphia, will to charity, \$100,000; (5) Emily Lusby, Baltimore, will to Catholic University of America, \$100,000; (6) Rev. J. M. Healy, Gloucester, Mass., will to charity, \$250,000; (7) James L. Kernan, Baltimore, Md., gift for Home for Crippled Children, \$100,000; (8) Various donors to St. Thomas' College, \$175,000. No record is made of gifts amounting to less than \$100,000.

Under the terms of the will of the late Michael Cudahy, founder of the Cudahy firm of meat packers in Chicago, the following bequests were made to charitable institutions of Chicago: St. Joseph's Orphan Asylum, \$5,000; St. Vincent's Orphan Asylum, \$2,500; St. Elizabeth's Hospital, \$2,500; St. Joseph's Hospital, \$2,500;

Little Sisters of the Poor, \$5,000, and \$5,000 to the Convent of the Good Shepherd, Milwaukee.

By the will of the late Mgr. Griffin, of Worcester, Mass., his estate, valued at \$41,000, was left entirely to charity. The chief beneficiaries under the will are the following: St. John's schools, Worcester, \$20,000; St. Vincent's Hospital, Worcester, \$10,000, and St. Joseph's Industrial School, Millbury, \$5,000.

Mr. Joseph Friedenwald, a member of the Jewish faith, who died in Baltimore on December 24, bequeathed to His Eminence Cardinal Gibbons, as a mark of esteem, the sum of \$2,000. Among charitable bequests to institutions he also left \$200 to the Little Sisters of the Poor, Baltimore.

ECONOMICS

The rapid increase of land values in certain districts of New York is revealed in the application of the Ancient Order of Hibernians to Supreme Court Justice Amend for permission to sell its property at 116th street and Fifth avenue, New York City. The land was bought in 1902 for \$80,000. The Order has now received an offer of \$180,000 for it.

The great floods of Paris last winter convinced the Government of the need of improving the Seine, and the course which necessarily suggested itself was the deepening and straightening out of its channel so that whatever be the condition of its waters they may be carried off quickly to the sea. This brought up the idea, proposed many times, of making the river navigable for vessels of 600 tons, thus to convert Paris into a seaport. At present vessels ascend the Seine no higher than Rouen, and between this city and Paris the river has a winding course, inclined to shoals and sandbanks. Plans for its improvement were considered as early as the reign of Henry IV, and a canal which would admit steamers of 200 tons was designed under Charles X. The Freycinet ministry in 1878 began the improvement of the river bed, giving it a minimum depth of over ten feet, by which at certain seasons vessels drawing over nineteen feet can reach Paris. In 1885 it was proposed to deepen the river still further and straighten out its curves sufficiently to allow vessels of eighteen feet draught to reach Paris at all times. The straightening of the river supposed connecting canals and four locks between Paris and Rouen. The cost of the work was estimated at 150 million francs; it would cost at least 320 million francs to-day. Considering the project from merely a commercial point of view, one sees

that the cost makes it impracticable, as the tolls to be paid by ships coming to Paris would make the goods they might carry much more expensive than if they were brought over existing routes. On the other hand, the need of protecting Paris from floods, which threatened it again this winter, brings the scheme within the bounds of possibility.

Few realize how wasteful are the industries of which they boast. Sometimes the waste can be repaired. Thus the wasted forest can be replaced, the impoverished soil can be enriched. The metals are not consumed utterly in their use. Something perishes in each working of them, but the mass of iron or of copper can be used again and again. Other things can be used but once and then are lost forever. Such are sulphur, nitrates, phosphates, as a rule; but chief amongst them are mineral oil and coal. Of these there is a fixed supply that never can be replaced, and yet no natural wealth is wasted more extravagantly. A Westphalian colliery manager, Herr Förster, tells us that the coke ovens of his province alone pour into the air every year 70 billion cubic feet of illuminating gas, in other words, a supply for a city of 500,000 houses, allowing twenty four-foot burners to each house, or else all the lighting and not a little of the heating of a city of the first rank. The waste throughout the world, occasioned by coking only, can be conjectured from this example.

Several plans have been made to avoid this waste. Some propose to use the gas for the generation of electricity; others, to carry it at considerable distance in large pipes, supplying the villages and towns round about. The latter plan finds more favor in Germany, and arrangements are being made in Westphalia, especially in the Krupp's Collieries, to put it into practice on a large scale.

ECCLESIASTICAL ITEMS

In his report for 1910 the Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions states that the returns from the Society for the Preservation of the Faith among Indian Children for 1910 show a gain over the receipts of the preceding year. The returns have been as follows: From membership fees, \$10,268.62; special appeal of the Bureau, \$11,040.96; the Marquette League: Masses, chapels, etc., \$2,507.00; the Society for the Propagation of the Faith, \$3,840.73; total, \$27,657.31

"In the gross receipts for 1910 there has been a gain of \$6,174.68 over the preceding year," says Father Ketcham, but so far as membership fees are concerned those of 1909 were in excess; hence while the gross receipts for 1910 are

very encouraging, the falling off in membership fees causes some disquiet, since, it would seem, it is to this source of revenue that the Catholic Indian Schools must look chiefly for sustenance in the future. We urge all who may read this statement to take to heart the work of propagating the Preservation Society and to aid in making it known, to the end that, year by year, the little rivulet of material aid to the schools of which it is now the source, may steadily increase into a swelling tide that will meet the full demands of Catholic Indian educational work."

As a number of sensational reports have been printed in the secular press concerning the health of Archbishop Ryan of Philadelphia. Mgr. Turner, the Chancellor, denied them officially on January 4.

"His Grace," he said, "is in excellent health and has been since he recovered from the severe cold which he contracted by exposure to the inclement weather that we experienced during the holiday season of 1909. These rumors of his illness are without foundation, and the Archbishop is busily engaged in the discharge of his regular duties. The solemn high Mass of New Year's morning was celebrated in his presence, and this afternoon at four o'clock in the Cathedral chapel he presided over a conference of the diocesan clergy."

In his official paper, the *Toronto Catholic Register*, of Dec. 22, Archbishop McEvay makes the following announcement concerning the condition of his health:

"Notwithstanding the devotion to his service of the best possible medical assistance, and the outpouring of the pious prayers of his faithful priests, religious and people, he has not so far experienced any appreciable gain in strength; and, whilst assured of no immediate danger, he is nevertheless fully cognizant of the gravity of his condition and fully resigned to the will of God in his regard."

Bishop Heylen of Namur, President of the Permanent Committee of Eucharistic Congresses, has recently been in Spain perfecting the arrangements for the twenty-second Congress, which will be held in Madrid, June 25, 26, 27, 28 and 29, under the presidency of the Cardinal Primate, the Archbishop of Toledo, and the Bishop of Madrid. On June 29 there will be a solemn open-air Pontifical Mass, and in the afternoon the usual grand procession of the Blessed Sacrament to the altar of repose, which will be set up in the Square of the Almeida of the royal palace. The King and the royal family will assist. The next day Mass in the Mozarabic rite will be cele-

brated at Toledo, followed by a night of adoration of the Blessed Sacrament at the famous shrine in the Escorial.

According to the English Catholic Directory for 1911 there are 12,155,000 Catholics in the British Empire, divided into the jurisdictions of 190 Sees. Of these 44 are in British America, with a Catholic population of 2,890,000; 41 in British Asia, population, 2,150,000; Australasia, 31, population 1,000,000; British Africa, 22, population 357,000. In Great Britain the priests now number 4,302 (regulars, 1,544), an increase of 30 regulars and 34 seculars during the year. The increase of churches, chapels and stations in Great Britain during the year was 17.

PERSONAL

His Eminence Cardinal Gibbons was the guest of honor on January 8, at the annual Cardinal's Day celebration at St. Patrick's Church, Washington, D. C. The solemn high Mass, at which the Cardinal occupied the throne in the sanctuary, was celebrated in the presence of a number of foreign diplomats, Cabinet members, Government officials and several hundred specially invited guests.

Following the Mass a luncheon was given in Cardinal Gibbons' honor at the rectory by Rev. Dr. William T. Russell, Pastor of St. Patrick's. About one hundred of the special guests were present at the luncheon. The place of second honor was occupied by Baron Hengelmüller, the Austrian Ambassador, who is dean of the diplomatic corps. The other diplomats present were Jonkheer Loudon, the Netherlands Minister; Chang Yin Tang, the Chinese Minister, and Señor Don Juan Riano, the Spanish Minister. Other guests at the Mass and luncheon were Attorney-General Wickersham, Secretary of the Interior Ballinger, Secretary Nagel, of the Department of Commerce and Labor; Chief Justice White and Associate Justice McKenna, of the United States Supreme Court; Senators Beveridge, Scott, Bacon, Aldrich, Carter, Purcell and Taylor; Speaker Cannon, Representatives Champ Clark, J. E. Ramsdell, Olcott, C. V. Fornes, J. A. Gouldon, T. E. Ansberry, J. F. O'Connell, J. J. Fitzgerald, J. M. Graham, J. H. Keliher, M. E. Driscoll, H. J. Dupre and F. J. Mondell. There were also Surgeon-General Torney, of the army; former Surgeon-General O'Reilly and General John M. Wilson, Rear-Admirals Rand and Sands, of the navy; Major Sylvester, Chief of Police; Dr. Hannis Taylor, former Minister to Spain; Commissioner of Labor Neill, District Commissioner Rudolph, former District Commissioner West, Major W. A. McCathran, Judge De Lacy, Judge Mulloony, Justice Stafford, General George H. Harries, Thos.

C. Noyes, Rt. Rev. Mgr. T. J. Shahan, President of the Catholic University; Rev. J. L. Himmel, President of Georgetown University.

High tributes of esteem were paid to the Cardinal by Baron Von Hengelmüller, the Austrian Ambassador; Chief Justice White, of the United States Supreme Court; Attorney-General Wickersham, Speaker Joseph G. Cannon, Senator Beveridge and Representative Champ Clark in scintillating speeches of an informal character.

Cardinal Gibbons was given an ovation when he rose. He spoke of the high character of American statesmen and of the patriotism of the people, their devotion to their country and to the Higher Power.

Chief Justice White spoke of his affection for Cardinal Gibbons and paid a splendid tribute to his character and service. Attorney-General Wickersham spoke of the Cardinal as a "citizen of world-wide importance."

SCIENCE

The successful application of the principle of the machine gun to rapid-firing artillery has just been announced in German army circles. The main difficulty that had to be overcome was the cooling of the guns, and this has been effected by utilizing part of the force of each recoil to inject a stream of water into the barrel. The rapidity of firing has been increased threefold over the ordinary rapid-fire gun. The invention has a wider range of practicability in stationary than in field artillery.

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Signor Agostino Ravelli, an Italian engineer, lays claim to a definite solution of the problem of utilizing the energy of ocean waves, and has patented his invention in twenty-two countries. The machine consists of an inclined plane on a two-wheeled support which is run into the sea. A mechanical contrivance transfers the wave energy to a rotary wheel and thence to the source of work. The machine measures nineteen feet over all and develops power more economically than any machine that has ever been invented.

* * *

It has recently been found that peat, containing not more than sixty per cent. of water and in a moderately fine state of subdivision, can be handled most successfully on a large commercial scale. As much as 900 H. P. hours in the form of power gas can now be obtained from 1,000 kilograms (2,204.6 lbs.) of the dry material, while eighty-five per cent. of the nitrogen is obtained as ammonium sulphates. At Dammer Moor, Hanover, there is a 4,000 H. P. plant which fur-

nishes all the power for the town of Osnabrück. With this use of peat, moorlands which have long lain waste have now been rendered fertile. With the renewal of the peat there is a possibility of supplying a 4,000 H. P. plant which will work continuously for an indefinite period on an area of 790 acres, by removing the peat to a depth of three meters (9.8 ft.) over an area of 39½ acres, and allowing twenty years for its renewal.

* * *

In an attempt to rival daylight and at the same time to avoid the present unsightly fixtures, a new method of illumination is fast becoming popular. Overhead skylights play the most important rôle in the new process, with 60-watt tungsten lamps as the light source. Lamps of this type are used because of the close semblance of the spectrum of tungsten to that of the sun. The lamps, equipped with special deflecting mirrors, are concealed two feet above sheets of sand-blasted glass. Thus the light, softened on penetrating the frosted glass and concentrated by the mirrors, is focussed mainly on the walls rather than scattered on the floor. This method has a special significance in art galleries.

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In the *Astronomische Nachrichten* No. 4458 A. Wedemeyer, of Schlachtensee, concludes an article on the determination of geographical position in the polar regions with these words: "I believe, therefore, that I am justified in maintaining that the note books of polar explorers, inasmuch as they contain only observations of altitudes of the sun, cannot be taken by astronomers as establishing a proof of their having reached the pole."

F. TONDORF, S.J.

OBITUARY

Cardinal Francesco Segna, Prefect of the Congregation of the Index Expurgatorius since January 18, 1908, died in Rome on January 5, of heart disease. He was born on August 31, 1830, and created a Cardinal May 18, 1891. He had held many important offices in the Roman Curia.

The Rev. Hubert J. Peters, S.J., who died in St. Ignatius' College, Chicago, on January 3, was best known in recent years for his work among the poor, as moderator of a St. Vincent de Paul conference. Until his last sickness he was, in spite of years, a man of youthful enthusiasm and tireless energy. He was born in Belgium, August 22, 1832, and entered the Society of Jesus in Missouri, after his ordination to the priesthood. His work was done principally in St. Louis, Omaha, St. Mary's, Cincinnati and Chicago, and was mainly of a parochial

kind, with the exception of some years spent as a college official in Omaha and in St. Mary's, Kansas. Omaha friends of Father Peters will recall that he was one of the little band sent to their city to found the school which has developed into the Creighton University.

Mother Mary Alphonsus Atkinson, Superior of the Maryland Sisters of Mercy, died at Mount St. Agnes Convent, January 4, aged eighty years. Mother Alphonsus was born in Liverpool, England, in 1831, and educated in Belgium. At twenty-four she came to this country and two years later entered the novitiate of the Pittsburg Foundation of the Sisters of Mercy, which about that time had opened a house in St. Peter's Parish, Baltimore. In 1861 she became Superior of the community, an office she held till her death. At the outbreak of the Civil War the Sisters under her direction offered their services to the Government, which were accepted and the Douglas Hospital, in Washington, remained under their charge until the close of the war. A similar offer was made by Mother Alphonsus at the outbreak of the Spanish War, and the Sisters did noble work as nurses at Chickamauga and other Southern camps.

Under the direction of Mother Alphonsus the central building of the present St. Agnes College was purchased in 1867, and the boarding school was established two years later. This flourishing institution now stands as a monument to her faithful work. The funeral of this distinguished nun was attended by many of the clergy of Baltimore and elsewhere. His Eminence Cardinal Gibbons was present in the sanctuary during the Mass of requiem and gave the final absolution.

Sister Isidore died at St. Joseph's Convent, New Orleans, La., on January 6, aged eighty-five years, sixty-four of which she had spent in religious life. She was born at Havre, France. During several epidemics in New Orleans she nursed the sick, and in some instances helped to bury the dead. Once she herself was near death from yellow fever, but recovered. During the Civil War she nursed the soldiers of both armies.

Rev. Dr. John D. Kennedy, Rector of St. Joseph's Church, Danbury, Conn., died on January 7. He was born in New Haven, January 27, 1864, and was ordained June 22, 1889. He was known throughout Connecticut for his zeal for Catholic education and social improvement. During the great hatters' strike in Danbury he acted as arbitrator and effected an amicable solution of the trouble between the employers and their men.